THE Secretary in Fashion:

OR,

An *Elegant* and *Compendious* way of writing all manner of

LETTERS.

Composed in *French* by Sr. *de la Serre*, Chief Historiographer to the King of FRANCE.

The Second Edition.

Newly Revised, and very much Augmented

WITH

A Collection of many choise Epistles, written by the most Refined Wits of *France.*

Also some new additions to the Complements and Elegancies of the French Tongue;

Never Publish'd before.

London, Printed for *Humphrey Moseley*, and are be sold at his shop, at the sign of the *Princes Armes* in St. *Pauls* Church-yard. 1658.

To the worthily admired for Learning and Good Parts *Mr.* *Thomas Berney*, Gent of GRAYES-INN.

SIR,

I Thought my indeavours too poorely imployed, while they were restrain'd to the limits of a particular acknowledgement; which forced me to comply with my ambitious humour, by making this publick profession of my duty and obſervance. I may ſeem both Ignorant and Indiſcreet to promiſe any new thing, in this fardel of Epiſtles to you, who are able to give leſſons of Courtſhip and Civility to the moſt refined Spirits of this Age; yet I

deserve pardon, if you consider that nothing is here but what might either have been written by you, or to you, and consequently deserves the approbation of the most malitious. For in the one, your owne Humanity; and in the other, the Judgement of all the world is interressed; as is in all things that concerne your Particular the repose,

SIR,

of

Your most humble, and most obedient servant.

J. M.

To

TO
My Lord, the *Abbot* of *Dorack*, one of his Majeſtie's Privy Counſellors, and Treaſurer of the Holy Chappell at PARIS.

My Lord,

THE Particular eſteem I have of your Merit, obliged me to theſe Publick Proofs; Being ambitious the world ſhould know, that though my inclinations be not ſtrong enough to follow Vertue, yet I never ceaſe to build her Altars, in all places where I find her Image. To maintaine (my Lord) that you are one of the moſt lively, the Eloquence of Actions ſurpaſſing that of my Diſcourſe, has already perſwaded it to all the World, ſo that your Honeſty having made it ſelfe known every where, I ſatisfie my ſelf in praiſing you worthily, to declare your name, being one of the moſt accompliſh-

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ed Prelates of this Age. I speak not of those Negotiations of importance which you have finished to the Honour of the King, and satisfaction of his Eminence, who knew right well that the greatest Employments were under the reach of your Capacity. I wish with passion, I had any in your service, whereby I might force you to believe that I am extreamely,

My Lord,

Your most humble, and
most faithfull servant,

P. de La Serre.

THE

THE

Authour to the Reader.

HAving had notice given me that my *Secretary of the Court*, which I compoſed for a Divertiſement in my youth ran thorow the World in my Name, and with ſome kind of Approbation in ſtrange Countries: as being thirty ſeven times Printed, ſince it was firſt publiſhed, and never falling into my hands to be corrected: I thought good to preſent thee with this new One, which is a Digeſted work, and where thou ſhalt receive more ſatisfaction, as finding a leſſe number of faults. It beares the Name of *Secretary in Faſhion*, to the end that it may be alwayes in ſeaſon, conſidering how variable the manner of Writing is, Receive it with

with as good a heart as I give thee : and if it like thee not, learne charitably to hold thy Tongue, or else to reproach with a good grace ; 'Tis the best Counsell I am able to give thee.

Reader,

I Here present thee with a Cornucopia of *Knowledge & Expression. If thou doest not receive it with an acknowledgement proportioned to the worth of such a Gift, mayst thou acquire two* Cornucopia's *of Ignominy, to adorne thy forehead, and be condemned to the reading of the* English Secretary, *as long as thou livest. If the whole Mountain of the Common-Wealth (whereof thy selfe art a Mole-hill,) were as sensible as thou ought est to be, I assure my selfe, she would bow her venerable knees, and do me Homage for that mighty portion of Wit, and Courtship, whereof she goes now to take Possession. But I see thee already blear-eyed with reading* Mounsieur Balzaac, *and the* Packet of Letters. *Forgive me, good Reader, I ask thee most humbly Mercy, and with much resentment call back my former Imprecation, since I perceive thee already exposed to a more rigorous Penance then that which my charity would have suffered my Justice to impose upon thee: For what mischiefe could I have imagined (though I had been informed with the soul of* Phalaris *his engi-*

neer) equal to the malice of this which thou hast already incurred? In the one, thou learnest nothing but to speak Bawdy with a good Grace; in the other nothing but to blow a horn: here thou suckest in the principles of Atheism, there of Ignorance; there thou art instructed to preach in an Epistle, there in Court thy friends in a Sermon; this stuffs thy memory with stolen French, that with English not much the stealing: The one commands thee to violate the Lawes of all antient Rhetorick, the other to observe none. The one will give thee Rules how to speak Balzaac, (or) badly; the other like a Post (idem) nothing at all.

The consideration of this (Loving, Kind, Courteous Reader) did much precipitate Vindication of the times from error; or (as the pure Heer and Shees of this age say) did even force my spirit to reclaime the Idolatrous from adoring that Malicious Idol the English Secretary, that Image which Nebuchadnezzar the King had set up, the Post with a packet of Letters, and that most abominable Baal, Balzaac: by divulging this peece of excellent workmanship, (which the Gods themselves did hammer and frame in the Head of Mounsieur La Sere) by letting this bird of Paradise fly out of her Cage, that she might restore Mortality with the charmes of her voyce, and resuscitate the Entombed Spirits of men, from leaden sleep which the former Tarantulaes had thrown them into. Or, as with most reason I may averre, by pub-

publishing this new Ephemerides to the world, which shall teach thee to know the Conjunction of the Planets, or erring Stars; I mean the Connection of wandring words and sentences, used, and abused by men of all sorts ad libitum. It will teach thee the rising and setting of the Sun, or elevation and depression of Periods: the Eclipses in writing, as when to distinguish among sounds, and to know when one obscures another, or at least renders it lesse audible. But if thou beest not yet contented with this moderate touch of knowledge, it shall proceed further, and open to thee a Sluce of all other subsequent Sciences whatsoever. Where canst thou have better Philosophy then here, where it teacheth thee how the rude matter of an Epistle is to be informed with the spritefull Vivacitie of Phrases, and apt coherence of Periods; where wilt thou prove an Arithmetician, if not here, where thou art taught that if thou add or substract but one word from the whole number of an Epistle, thy computation will prove false, and it utterly lose the grace and sweetnesse due unto it; If thou wouldest be instructed in the Tacticks, where wilt thou learn a more exact way of ordering men and disposing a Battle than here, where one displaced, puts all the rest out of order; Humanitie cannot invent a more compendious way of short-writing, since Stenography has here arrived to such perfection, that when a man has but writt his name, he has both courtied his Mistresse, comforted the sicke, defied an enemy, and obliged

liged a Friend. Logick I am sure, is here in her vogue, since our Syllogisms are so powerfull, that except a man would confesse himselfe rude, and unreasonable, (and consequently no man) he can never deny the Argument. What Rhetorick is more pleasing then this, where servants and Admirers are acquired in every page; what Musick more Harmonious than where we are so rigorous in teaching the true art of stops, that when one only is escaped, the whole Aire is nothing but a discord. I must confesse our Grammer is an Antipode to Lilly (though infinitely more compleat,) for we do not decline words: but only Oblolecies, and Barbarisms nor have we more then two Conjugations, viz. to do you service, and to revenge my self, by which we Conjugate all our other Verbs and Nouns as they will. Behold Reader, beyond thy expectation, another Ars magna et Ultima, besides the Lullian, another Panace or curer of all diseases besides the Grecian: and another Castle of knowledge besides Records Sphere: which if thou accept with a willing mind, and good Intention, Ile desire thee: but if thou attempt upon it with unwashed hands, or a Prejudicated Opinion, I desie thee; and so fare thee well.

Thy servant

J. M.

THE

INSTRUCTIONS FOR WRITING OF LETTERS.

The first Part.

Of the subject or matter of Letters.

NOthing is so common as writing of Letters, but to set them forth well is not so common. The necessity of conversing one with another so long as we live, causes every one to meddle with it. For ignorant men as well as Literate have frequent occasion to communicate by Letters with their absent friends; but for the most part, learned men only can perform it handsomly. To learn it, one ought to have fair examples to imitate, and good precepts to guide him. Wherefore I have added to *The Secretary in fashion* a short Instruction, containing the principal Rules of this Art. He that will Write Letters well, ought, to take care of two things; namely, the Matter, and the Form.

The matter of Letters.

The matter of Letters is any thing that may be discoursed of, without any exception. For any

thing as may be spoken to a friend by word of mouth when he is in presence, may in his absence be written to him. I mean if wisdom will suffer it. For every body knowes that it is not alwaies fitting to trust a secret to a Paper which may be lost and fall into a strangers hands.

This matter varieth according to the Letters which one useth to write, be it concerning business, or Complements.

Letters of businesse, are of several sorts.

Letters of businesse are those that treat of things that concern us; and they are of several kinds, as Letters of Advice, Counsel, Remonstrance, Command, Intreaty, Recommendation, offering of Assistance, Complaint, Reproof, Excuse, & the like.

Letters of Advice.

Letters of Advice are those which give our friends to understand, how businesse go, either theirs, or ours, or other folks. And as this is the most common kind of Letters, so it is the plainest, for it carrieth matter along with it, so that one need not trouble his brains to invent it; You need only relate how businesses go, even in the same manner as you would do it by word of mouth: Yet with this reserve, that you write not rashly any thing as may do you or your friends wrong, if it should be disclosed; which you must take care of, especially when you speak of great men or state-businesse.

Letters of Counsell.

Letters of Counsel are of two kinds, for they are written either to those as desire your Counsel, or to such as do not expect it.

The first requires not much skill. You may begin with some small complement excusing your insufficiencie, saying that some who are endowed with

his better understanding could advise him better, since he doth so much respect you as to ask your counsel, you will not refuse to give it him. Then you may declare what you think fitting for him to do; and confirm your saying with reasons drawn from what is fitting, profitable, or delightful, taking care that your reasons be fitted to the state and condition of him whom it concerns. Concluding with a wish, that the resolution he takes may prove for his good and content.

In the second, you may follow some such like method. First you may excuse your self for intruding to give counsel, before you be required so to do, saying, you are bound unto it by the bonds of friendship. Not that you any way mistrust his own sufficiencie; but knowing how much the business in hand concerns him, you believe he will not take it ill, if you tell him what you think of the business, which you would forbear to do to another, whom you loved not so entirely; But that you are so confident he will take your freenesse here in good part, as proceeding from a heart full fraught with most tender affection towards him. Which done you may fall upon the matter, and after you have set down your advice, confirm it with good reasons, shewing that which you advise him to be both honest, profitable, and pleasant unfolding your reasons according to the Person you deal with; For virtuous men, and people of quality will be most moved by what concerns their reputation, when men of mean condition, will have more respect to their profit. Young wits will be carried away with pleasure, whereas old men looke most after gain. Then you may add Epistillie if you write to a better man then your

ſelf, or to one whom you reſpect) that you refer to his diſcretion, to do as he ſhall thing fitting; that you have not declared your own thoughts, meaning that they ſhould be a rule to him; but that conferring them with his own diſcretion ſhould ſuggeſt, or with what ſome other of his friends ſhould adviſe him, might more eaſilie reſolve what to do. Ending with a Prayer and heartie ejaculation to God to bleſſe his reſolution, giving it an iſſue according to his own deſire and content; But if you write to your inferiour, or to ſome one whom you are very intimate and familiar with, you may exhort him to follow the advice which you give him, ſhewing him, that if he continue it, it is to be feared ſome evill may befal him.

Letters of Remonſtrance.

We write Letters of remonſtrance to ſuch as have committed ſome fault to cauſe them to acknowledge it, or induce them to make amends for it.

They require not much invention, when we have any power over the Perſon which we reprove, or when we care not how he takes our remonſtrance. For then we may proceed openly, and after we have ſet forth and exaggerated his fault, ſhew him how grievouſly he hath offended God, and what wrong he hath done to his reputation; then exhort him to forſake vice, lead a new life, and make his Neighbour amends for the wrong he hath done him, and the like. But theſe Letters require more Art, when we will reprove our friend's vices without incurring his diſpleaſure. Firſt, we muſt commend his Laudable qualities, and teſtifie unto him how much we eſteem him for them. Then we may tell him, that as there is nothing perfect in

this

the world, so the lustre of his virtues is much obscured by the vices which he is addicted unto. Or if we esteem that to be too rough a proceeding, and that we dare not speak so freely to him, we may say that his best friends judge so of him, being very sorry to see him given over to such lewd courses. Then we may add, that if it were another whom we did not affect, we could have been silent; but that the love we bear to him obligeth us to reveal unto him the evill reports which run abroad of him; being sorry to hear those commendations which are given him so limited with exceptions, were it not for such and such vices. We may also desire him to use the same freedom towards us in the like case, assuring him, that we shall be much bound to him for it, if we may find the sincerity of his love by his not flattering us. Then we may excuse him, by imputing his vices either to his youth, or evil company which he frequents, saying, we are fully perswaded, he would not of his own nature and disposition run into such errours. We may at last conclude with laying before him the honour and profit which will redound unto him by forsaking of vice, how God will love him, and good men respect him for it. And how we are fully perswaded he will give way to our remonstrances, and take them in good part, hoping shortly to hear of his amendment; wherein we shall alwaies pray the Lord to be assisting to him with his holy Spirit.

Letters of Command.

We write Letters of Command to such only over whom we have some power, as Children, Servants, and the like.

We need not have any rules for these, the plainest are the best. It is sufficient to let them under-

stand

ſtand vvhat vve vvould have them do, or not do; neither is it alvvaies needful to uſe any reaſons to perſvvade them to it, the Authority of the Writer ſtanding for a reaſon. But if vve think it fitting ſo to do, vve may repreſent unto them hovv eaſily they may perform our Commands, and how juſt they are, adding promiſes of revvard if they obey, and threatning them with puniſhment, if they be diſobedient. And in concluſion tell them we hope they will ſo perform their duties, that we ſhall have no cauſe to find fault with them.

Letters of Intreaty.

Letters of Intreaty are ſuch wherin one requires ſome favour or curteſie of a friend, either for himſelfe or for ſome other. Thoſe take place in all ſtates and conditions; there being no man, though never ſo great and powerfull, but may at ſome time have need of anothers aſſiſtance, or at leaſt may have occaſion to intercede for ſome friend.

There be two kindes of Intreaty, direct and plain, or indirect and collateral. We uſe the firſt in a thing vvhich may honeſtly be deſired of a good friend; vvhich vve muſt begin, by an aſſured ſhew of confidence in his love and friendſhip: Then make it appear unto him hovv eaſily he may perform vvhat you deſire, and if need be you may direct him hovv he ſhall do it. And end with a promiſe of being ſenſible of the curteſie he ſhal do you.

We make uſe of the ſecond, vvhen the courteſie we deſire is not altogether fitting to be granted; or vvhen vve are not altogether confident of his love to vvhom vve addreſs our ſelves. Then muſt vve uſe ſome inſinuation, and firſt excuſe our boldneſſe in daring to requeſt a curteſie of a perſon vvhom vve never obliged by any former ſervice; adding

vve

we fear not to be denyed our request, knowing his goodnesse, and the delight he takes in doing of courtesies, having often obliged many of meaner rank than our selves, by granting them requests of greater consequence than ours. And if we have formerly received any courtesie from them, we may say, that being already much ingaged, wee desire to run yet further in debt to him. But if we have heretofore done him any courtesie, it will be sufficient to hint at it in a word or two, lest he may imagine we require the like at his hands, as a due debt. Then we may shew him the justice of the thing we desire of him, and how honest our demand is, and that it is as easie for him to grant it, as necessary and profitable to us. Then (if it be upon any urgent occasion) we may endeavour to move him to compassionate our misery and misfortune, exaggerating the greatnesse of it, and telling him he is the only friend who may release us out of it. And finally we may promise to remain for ever bound unto him therefore, and that we will endeavour with the first opportunity to requite his courtesie: and if we cannot hereafter find any way of requital, we shall notwithstanding for ever retain the remembrance of his love fixed in our hearts: & will pray to God so to increase his happinesse, as that he may never have need of us in the same kind.

Letters of Recommendation.

We write Letters of Recommendation, when we would recommend a Person, or some affaires of his unto another.

In the recommending of a person, we must first set down what it is that moves us so to recommend him: as for example; if he be our kinsman or friend, and that we are much obliged to him and his;

Then

Then we may adde that he is such a one that is worthy of his favour, and our recommendation by reason of his vertue and goodnesse well known to us and that otherwise, we would not so much as speak in his behalf, saying if that he doth him any curtesie we shall take it as done to our selves. And to conclude within treating our friend so to carry the matter, that he whom we recommend may perceive that our recommendation hath not been ineffectual. Or saying we are so confident of his love, that we feare not a denyal, or that we know he will doe more then we desire.

But when we recommend the businesse without anie relation to the person; as when we recommend a Suit in Law, to an Attorny or Judge, it will be sufficient to shew the justnesse or facility, or the Credit or Profit which will redound unto him by being carefull of it.

And when we joyne both these kinds of recommendations together, namely, of the Person and the businesse as commonly we doe, then we must use such reasons as may have relation to both.

Letters of proffer of assistance.

Letters wherein we offer our assistance, are such as we write to a friend when we know he stands in need of us; to present unto him such assistance as he wants.

For we must not defer the helping of our friend, till he desires our assistance, but save his blushing by preventing his request.

You may begin such Letters with declaring how much it grieves you to hear or see the want, or danger he is in; and say, you had rather have manifested your affection upon some better occasion. But seeing he is brought to such an exigent, that he

hath

such need of his friends, he shall perceive you are one of the number: that he may have richer, and such as are more powerfull, but none more affectionate. That now the time is come wherein you in part may free your self of those obligements wherein you are bound to him and his: and therefore he need but shew you wherein, and how you may serve him, and he shall find you ready to imploy your selfe, and what you have with all our Credit to bring him out of trouble and set him free.

Letters of Complaint.

We sometimes write Letters of Complaint to such a one as hath done us an injury, to make him acknowledge his fault, or to reprove him for his ingratitude. Wherein you may carry your selfe several waies, according to the quality of the person, and of the offence. If you would mildly complaine of a friend with whom you intend not to break, and whose offence is not grievous, you may do well to mixe your complaint with praises; and say you are sorrie he hath not so carried himself towards you, as your friendship required: Nevertheless you do not believe it proceeded out of any ill will, for you hold him too honest, to give offence wittingly, in that you conceive he hath done it through misprision, or hath suffered himselfe to be carried away by some that owed you no good will; and therefore you are ready to forgive the wrong if he will but seeme to be sorry for it: And then he shall find you as ready as heretofore to doe you any curtesie or service.

When you have received some grievous offence, you may be suffered to complain in a higher straine but nevertheless in such sort, that you exceed not in exaggeration, nor proceed not to injurious words.

words. And you may begin thus; that you have long time connived with patience at such things as you might justly have complained of, chusing rather to let them passe under silence, than seem to breed quarrel but since he continues such, and it is feared he will be worse, it is high time to speak. Yet he hath chosen rather to addresse himself to him, then to Complaine to a third Man. That you would have himselfe to judg (if so be Passion hath not utterly blinded his judgment) how much he is to blame, that you never gave him cause to wrong you, but have alwaies carried your selfe as a friend towards him. He should therefore give you satisfaction for this injurie; otherwise you shal detest it to all the world. But if he will make fitting amends for it, you will be willing to forget it, and shall esteeme him a friend.

Letters of Reproof.

Letters of Reproof are written to an ungrateful man who hath required good with evill. In such a case, you ought first to put him in mind of the curtesies and pleasures you have done him, to oblige him, and continue his friendship: And use some Exaggeration therein if the businesse deserve it, adding thereunto how unwillingly you doe it, being much against your humour, but that you are forced unto it through his ingratitude. And thereupon you may call his own conscience to witnesse whether that which you upbraid him with, be not true. Then make a short digression, shewing how infamous this vice is, and unbeseeming a man of credit. Adding how you hoped the remembrance of those good turnes you had done him, would be a spurre to awake his love; but that you

now

now perceive you have ſowen your good deeds upon an ungrateful ground, and that all the recompence you receive from him is nothing but injuries and outrages, as if you had been mortall Enemies. That you may pray God to open his eyes, to let him know how much he hath forgotten himſelfe.

Letters of Excuſe.

Letters of Excuſe are for the moſt part in Anſwer of thoſe of Complaint or Reproof: And they may be written divers waies according as your intention is either to deny or acknowledge the fault which is objected to you. If it be a falſhood which you intend to deny, you may firſt complaine of tracing tongues, which have wrongfully accuſed you to your friend. Then ſay (if it be to the purpoſe) that you did not think he would have given ſo credulous an ear unto them, and that you hope he will alſo give way to your juſtification. That you would intreat him to believe thoſe reports which have been made unto him, are meer calumnies which he may eaſily perceive by ſuch and ſuch circumſtances, that you value his Friendſhip at too high a rate, and never had ſo much as a thought of offending him: He ſhould therefore expel out of his mind his wrong-conceived opinion of you, and hold you hereafter to be (as indeed you are) his loving and faithfull Friend.

But if the accuſation be true and well grounded, we may excuſe our ſelves thus: That every man ſometime hath his failing, and we are but men, and cannot affirm our ſelves exempt from ſuch infirmities as all others are ſubject unto: That we have at this time been overtaken, which we are very ſorrie for. But that we repoſe ſuch confidence

in

in our friends goodneſſe, that we verily believe he will forget our offence; that we never had any intent to diſtaſte him, or to do any thing that might offend him, that we will hereafter be more cautious and ſeek to repaire this fault by all manner of Service we ſhal be able to perform. If we have to do with ſome great man, whoſe diſpleaſure we feare, We muſt implore his mercy, and lay the example of God before his eyes, who is ready to forgive us as ſoon as he ſees us touched with repentance. And tell him, this his Clemencie will be much for his credit, and gain him the love of all men; and that the reſentment we have of our error, will incite us hereafter to ſerve him with ſo much the more alacritie.

Letters of Complaint of divers kinds.

Letters of Complaint ſerve to contract friendſhip with one; as alſo to continue it. There are divers kinds of them, as Letters of conciliation, of viſits, of congratulation, of comfort, of thankſgiving, of Jeſting, and the like.

We write letters of Conciliation to inſinuate our ſelves into ſome bodies friendſhip: And we muſt begin them with a Declaration of what moved us to ſeek after ſo much honour as to be acquainted with him: and to this end we muſt make mention of ſuch good parts as we have heard him to be endowed with, as of his Affability, his Courage, Learning, and the like; uſing a prudent variation according to the quality of the perſons we write to. Then we may ſay, that if he will vouchſafe to receive us into his friendſhip, and admit us into the number of his friends, he ſhall find us not altogether unworthy of it; and upon this occaſion a little boaſt of our own worth, but modeſtly and ſparingly.

ingly. And conclude with assuring him, that if it be our good fortune (as we hope it will) we shall endeavour to continue, and increase this friendship with all manner of duty and service, so that he shall never have occasion to repent him of the Honour he hath done us.

Letters of Visit.

Letters of Visit serve to continue friendship between men when they are absent, and supply the place of visits, one would afford a friend if he were neere at hand. There you may say, You have no greater content then to discourse in writing with him, seeing you are so farre distant one from the other, that you cannot doe it by word of mouth; that you much desire to know how he doth, and if his affaires succeed prosperously; and that not doubting but they having the like desire towards you, you send him word how it is with you and yours. That you Languish with desire to see him as soon as possible may be: that days wherein you see him not, seem whole years to you, and years whole ages, especially when you receive no letters from him. That you conjure him to write often, and that he can do you no greater a favour, promising you will do the like to him, and give him more cause to complaine of your importunity then of your carelessenes or neglect. And conclude with a protestation of inviolably maintaining and continuing the friendship which is betwixt you, saying that neither distance of place, nor length of time, shall cancel it out of your heart: that you hope to make it appeare in deeds more then in words, whensoever it shall please him to make triall of you; and you rest assur'd of the like returne of love from him, to whom you wish all manner of prosperity.

3. *Letters of Congratulation*

We vvrite Letters of Congratulation to our Friends to rejoyce with them for some good which hath befallen them: as of some Office or Place they have been promoted too, of some good luck they have had, of being escaped out of some great danger, or recovered of some great sickness: And by reason of this great variety of subjects, which require every one to be treated of severally, it is hard to prescribe any rules as may be fit for them all. Onely we must observe, that at the first we must witnesse the content we received by our friends good fortune; saying, we take a great delight therein, as if it had hapned to our selves, and that our ancient league of friendship, or tie of kindred, ties us to it. And that is not our joy onely, but a publick content, when all men see good and vertuous men advanced, and prospering. And that vvith very good reason, seeing this good fortune belongeth not so much to them, as to the State which is not unprovided of such worthy and capable men.

Then to shew that we have just cause to rejoyce at our friends good happinesse. We will shew the Excellency and value of this his preferment he hath gotten, shewing that it is not of the nature of those which passe away in a moment, but that he shall find the pleasure and profit of it his whole life time: That it is an honour which will immortalize his name, which hath been sought after by many, but obtained by few: that it was not casually conferred upon him through some blind favour but that it was a prize and reward due to his merits. Then we may conclude vvith a vvish, that this may prove a perpetuall good unto him, and may be not onely for his owvn particular content, but for the

publicke

publick safety also. And sometimes we may exhort him to take occasion thereby, to exceed himselfe hereafter as much as he hath heretofore surpassed others, and to encrease daily in vertue & goodness.

If it be to rejoyce with your friend for some danger escaped, you may insert in your Letter that God saw he was yet usefull to his family, and to the Common-Wealth, and therefore hath preserved him for their good. Or that God who loved him would not snatch him suddenly out of the World, but hath given him further respite to provide for his conscience. Therefore he should resolve to imploy his life, which he hath as it were newly received, to the glory of him that restored it.

Letters of Consolation.

Letters of consolation seeme to mitigate evill and adversities befallen to our friends, which being various cannot well have one remedy applyed to them. In generall, if the evil which hath befallen them be not great, you may tell them they have no inchexcessive cause of sorrow, the subject not deserving it: that they ought to shew more courage and resolution, and that they wrong their reputation by their pusillanimitie: You may intermixe some pleasant conceipts in your discourse, so you be certaine that they, to whom you write will not be offended with it. Then you may put them in hope, that this their Adversity will not last long; That they will shortly have a happie deliverance; & that they shall one day rejoyce to think upon their said deliverance out of these troubles. But if some great dysaster hath befall your friend, you must say his affliction hath touched you to the quick, and that you having so great a share in it, are not so fitting to comfort him as to condole with him;

Yet ſince your Alliance, friendſhip, and mutuall obliging bonds tie you to applie ſome Lenitive to his griefe, you will aſſay what you can do. That you will not perſwade him from grieving, for that will ſeeme a cruell and blame-worthy inhumanity, having ſuſtained ſo great a loſs as of a Wife, Husband, Father or Mother, &c. That it is true, he hath cauſe to weep, eſpecially the wound being ſo green. But yet howſoever he ſhould moderate his griefe, and ſhew himſelfe conſtant, in bearing that couragionſlie which he cannot with griefe amend, making (as the Proverb ſaith) a vertue of neceſſitie. That this miſhap would indeed quel one of a leſſer courage, but that we know his conſtancie to be ſuch as he will not ſuffer himſelfe to be carried away with a fruitleſſe griefe, and will not continue to cauſe his wound to become an Ulcer, as an effeminate and heartleſſe man, but in time prevent the reſt. That now he may ſhew what he hath profited by the ſtudy of Philoſophie: and that nature muſt not to pleaſe him, alter her courſe, and exempt it ſelfe for one particular from thoſe Lawes to which the whole world is ſubject. When a miſſortune cannot be withſtood, immoderate greefdoth but exaſperate it: as the venome of ones Nailes, will retard the cure of any wound. That, being a Chriſtian, he ought without murmuring, ſubmit to Gods Will; that this affliction for the preſent is cruel and bitter, but will prove for his good if he make good uſe of it. That God who can find a Cure where there ſeems to be none, will turn his ſadneſſe into joy after he hath tried him: that there is no evill ſo great, but may be overcome with patience, and a firme reſolution; that many men who have had the like miſfortunes, have borne them with an undaunted

daunted mind, particularly such and such who are verie well knowne to him. That we will pray to God to comfort him, and hereafter to accumulate him with such blessings, as he may have just cause of rejoycing in him.

Letters of Thanks.

We write Letters of Thanks to those who have done us some courtesie, and we must apply them handsomely, as well to the nature of the courtesie, as to the quality of him who hath done it. Commonly we begin them with a commemoration of the Courtesie received; then we exaggerate, to shew we know the value of it, and acknowledging we were not worthy of such a favour having never done him any obliging service; or if we have, that he hath now requited it double, treble; or a hundred fold. That his courtesie came very seasonable, when we had most need of it, that he hath holpen us, when we were forsaken, defended us with his credit, opened his purse, and relieved our wants, and exposed himselfe, to hatred and danger; to get us out of trouble. That we wish he may never be reduced to the same straight to have need of us upon the like occasion; But if that should chance to befall him, he should find we will straine our selves and our credits to the uttermost, to testifie how much we rest beholding to him. And if the courtesie, we have received from him be so great that we find our selves unable to retaliate it, we may say we will pray to God to reward him, and promise him that the remembrance of his love shal perpetually remaine engraven in the bottome of our hearts, and that we shall have an everlasting resentment of his Courtesie. Which kind of complement we may also make use of, in case the per-

ſon that hath done us the courteſie be of ſo high a quality and condition, that he looks not for any other ſatisfaction from us but thanks.

Letters of Merriment.

Letters of mirth and jeſting take place but onlie among familiar friends ; and there can be no certaine Rules given concerning ſuch Letters : for nature contributes moſt to it, which if we ſhould go about to force or ſtrain, we run into danger of committing ſome impertitencie. Onely we muſt have a care that our jeſts and conceipts be civill, and not offenſive to him to whom we write, nor any other not doing like thoſe undiſcreet Perſons, who (as the Proverb ſaith) had rather loſe their friends then their jeſt, the circumſtance of things we mean to make a jeſt of, and of the perſon whom we jeſt with, will eaſily teach an adviſed man how he ought to carry himſelfe therein. Here we may alſo note, that jeſts are not properly the ſubſtance of a particular kind of Letters : but as a kind of ſalt to ſeaſon them withall.

Mixt Letters.

Mixt Letters, which treat of ſeveral matters, be it of affaires, or of complements, are not likewiſe a new kind of Letters : but onely joyn together ſome of the former. They are the commoneſt of all : for we ſeldom write any Letters upon one onely ſubject. And Letters concerning affaires ordinarily begin or end with ſome complement. We need not therefore hereupon give any particular rules : for he that can Pen a plain Letter well, cannot fail in the writing of mixt ones : but the more matter he hath, the better will he perform what he goeth about.

Finally we must observe, that though the forementioned directions chiefly concern those Letters which are first written, without having been instigated by any former ones. Yet it is an easie matter to fit them for Letters of answer; so that we need not make a particular treatie thereof. Those Letters which we answer, prescribe the matter, and nothing is therein required but to satisfie every particular, so far as we can, or wisdom will permit us. In Letters of business we must not leave any particular unanswered which deserves an answer; In those of complement, there is not always so much exactness required. It is sufficient, if we write not any unbeseeming thing, nor violate the lawes of friendship. But in all Letters speed is very commendable; for we shew we make accompt of him we write to when we hasten to answer his Letters: and one can not delay the doing of it long without making a shew of contempt or lazinesse. And if the nature of the affaires concerning which we are to give an answer be such, that we cannot suddainly return one, we may do well not to hold our friend long in suspence: but send him a word or two to signifie unto him that you will not forget to satisfie his request so soon as possibly you can. And if you will answer a Letter in which is contained some thing which is offensive or distastful to you; You may do well to defer the answer a while, as well for fear of being carried away with choler; as to give your friend time to advise better, and so to avoid the breaking off friendship by too much precipitation.

The Second Part.

Of the forme of Letters.

Form of Letters,

BY form, I mean all that is required in Letters (beside the matter) to frame them well.

Parts.

Herein I place in the first ranke the parts of Letters which are either common or particular.

Common parts of Letters are these which are alike in all Letters; as Superscription, and Subscription.

Superscription.

The superscription of Letters is twofold, the one external, the other internal. The outward superscription is that, which is on the outside of Letters when they are folded up and containeth the name and titles of him to whom we write, and his place of abode. But the chief thing we must take care of herein, are his titles, to give everie one such as befit him, or he desires to have; otherwise his Letters are not well accepted of, and breed distast.

We give the title of Lord to Princes and great Lords and Crown-officers, as the Lord Marshal, Chancellour, Secretaries of State, chief Presidents in Courts of Parliament and the like, and the Superscription must be in this kind.

To

To My Lord,
The Lord, N.
Chancellour of Fran ce &c.
Admiral &c.
Governour of Poictou &c.
At Paris, Lyons &c.

And there must be as great a distance as may be between the first and second line, because the further they are distant, the greater respect they signifie.

To other persons we write. To Mr. Mr. *N.* together with their Titles, Office, or Profession. At *Paris, Roan,* &c.

And likewise we must leave a greater or lesser distance between the first two lines according to the honour we intend to yield him.

When we write to our inferiours and such as are of mean quality, we use abbreviates in the Superscription, in this manner.

To Master, Master *N.* Or
To Mr. Mr. *N.* Or
To Mr. *N.*

We must observe the like difference in writing to women.

For to a Princesse or great Lady we shall write, To the Lady, Lady *N.* with her other Titles and Qualities, leaving also a great distance between the first and second line. Wherein we must note that we give the Title of Lady, not onely to those whose husbands are Lords, but also to others of meaner ranck and quality; To whom we write, Mistress, Mistress, *N.* or with abbreviates. Or to those who are yet of meaner ranck, to Madam Madam, *N.* Or with an abbreviate to the La. La. *N,* Or to the meanest, to Dame *N.*

The inward Superscription is that which is set within

within side of Letters, using the Titles of Lord or Master, Lady or Mistres, at the beginning in a line apart with a great distance between that, and the second line, as Sir,

I have received your Letters, &c.

But those whom we will not shew so much respect unto, we joyn it with the body of the Letter in this manner, Sir, I have understood, &c

Those who are of Kin, add, after the Title of Master or Mistres, their degree of Kindred; as Sir, and most loving uncle; or, Mistres, and most loving Cousen. But we must not use this in external or outward Superscriptions, for sometimes it is not fitting that those who carry the Letters should know there is any alliance between the parties which write to one another. We do not set down his name whom we write to in the inward Superscription, unless it be to one of mean condition, as if a man should write to some Trades-man, in this kind. Mr. *Ormond*, I would desire you, &c. or Mrs *Chopin*, as soon as you shall receive this Letter &c. or Mr *Paver*, or Mrs *Anne*.

In the body of the Letters we use to give great ones the Titles of Highnesse or Excellency according to the custom, and we also reiterate the name of Lord or Master, when we will shew him respect, though he be not of any high condition.

Subscription

The Subscription is placed at the lower end of the Letter, and in writing to great ones must be framed in this kind. Your most humble and most obedient ser-

servant, *N.* Or, Your moſt obedient and moſt obliged ſervant, *N.* To thoſe of leſſer degree, Your moſt humble, and moſt affectionate ſervant, Or, your humble and affectionate ſervant. And to thoſe of yet meaner condition. Your affectionate, to do you any courteſie. If it be a woman that writes, ſhe ſhall ſay, Your ſervant, &c.

When we write to perſons of quality we uſe to leave a great diſtance between the body of the Letter and the Subſcription, the body of the Letter alwaies uſing to end with my Lord, or Sir, Madam, or Miſtreſs in a line apart, diſtant a mean ſpace from that which precedes. Otherwiſe we leave not ſo much neither in the one nor the other.

When thoſe who are of kin write to one another, the greater doth well to expreſſe the degree of Kinred in the beginning of his Letters, but he that is of the meaner quality, muſt be content to ſpecifie it in the Subſcription.

Beſide the Subſcription, we uſe to ſet down the Date, containing the place from which you write, with the day and year wherein you write. But it is not alwaies convenient to mention the place, and then you may omit it. Some uſe to ſet down the date above their Letters before the Titles of Sir, or Madam.

The particular parts of Letters are thoſe which vary in all Letters, as the Exordium, Diſcourſe, and Concluſion.

Exordium.

An ordinary Exordium containes ſome ſmall Complement to inſinuate your ſelf into his favour to whom you write, and a ſhort propoſal of what you intend to ſay. But we do not uſe any ſuch thing but onely in long Letters; which ſpeak

of

of affaires of concernment. For otherwise we presently fall upon the matter.

Conclusion.

In the Conclusion we use to testifie our affection, and set down our hearty wishes, or prayers for his prosperity, to whom we write.

Discourse.

The Discourse of Letters is various, according to the matter therein contained. We commonly observe no order therein, but speak of things as they chance to fall under our Pen, not caring much or standing upon any connexion; unlesse sometimes in Letters of answer we follow the order of those Letters which we write an answer to, using some small transition, when we come to some matter which differs from the former. And so much concerning the parts of a Letter.

Style.

In the second place the Style and Phrase of Letters is to be considered; it ought to savour carelessenesse, not much differing from our ordinary manner of speaking. Rhetorical figures, especially Exclamations, Apostrophes, Prosopopeias, and the like are no waies fitting in them, no more than long Periods. But in Letters of Complement, we may supply the barrennesse of matter by smoothnesse of words. And in all Letters there must be some Elegance and grace which may invite him to read them with some consideration, flying affectation onely so far as you may avoid rusticity, or Barbarous and improper words or Phrases.

Sem-

Seemlineſſe.

Thirdly, we muſt obſerve a ſeemlineſſe in Letters. Wherefore we muſt ſeriouſly conſider what befits the thing we ſpeak of, and the time, and place wherein we live. Alſo the perſons of thoſe as write, as well as of thoſe to whom we write. For it would not be ſeemly to write to a great perſon in the ſame manner as you would write to your equal, for it might both be unſeemly and offenſive. And that which beſeemeth an ancient man or a Perſon of Authority would not befit a young man, or one of a mean rank and condition. And we muſt ſpeak otherwiſe to a Souldier, then we would do to a Scholler, or a Lady. Wiſdom ſhould therefore guide us in our writing, without which we ſhall make our ſelves ridiculous,

Brevity.

In the fourth place brevity is very commendable in Letters, which requires to have them neither too ſhort nor too long, but to uſe a mean, We hold it a mean, when it is proportionable to the matter, which ſometimes ought to be enlarged, and ſometimes reſtrained: wherefore as there ought to be no ſuperfluity, nor tautologies, ſo there muſt be nothing omitted which may conduce to the explaining of the buſineſſe in hand. As for long Letters conſiſting of diverſe ſheets of Paper, wherein is treating of ſome point of doctrine, they may better be termed books then Letters.

Plainneſſe.

In the fifth place they muſt be written in a plain Language, eaſie to be underſtood: For ſometimes they

they may contain businesses, which are not to be communicated to a third man, by calling him to the exposition of them. And this perspicuity is to be measured according to their capacity to whom the Letters are directed, who sometimes will easily conceive what others can hardly comprehend.

Fairnesse.

Sixtly, your Letters must be written fair without any blots, upon fine perfumed and guilded Paper (if you please) and with large Margins. For what action is in a speech, the same is Writing in a Letter. It should not tire the Readers eyes, but be written so fair that it may delight the sight with looking upon it, fearing lest if it should be badwritten, in blotted Characters, he may overslip some businesse of concernment.

Sealing.

In the seventh and last place they must be neatly sealed, with silk, and *Spanish* wax, or otherwise. But if you use silk it ought to be of colour befitting the Writer, black if he mourn, both the wax and it. And if you make up a packet of several Letters, you must presse them down in such sort, that they may take up but little room.

THE

THE FIRST LETTERS OF COMPLEMENT.

SIR. 1.

I Take such delight in rendring you my service, that I remain alwaies the least satisfied though I acquit my self. And that which makes me so carefull in seeking Occasions, is, that you should not reproach me to have omitted any. Yet in this, Sir, I do not implore your belief, desiring so to let you see by Effects, rather than Words, that I am without Complement,

SIR.

Your most humble servant.

2 *Another upon the same Subject.*

SIR.

I Defie you to accuse me of neglect in the performance of my duty; the passion which I have to your Service being so violent, that it nourisheth in me a continuall Care of seeking Opportunities to

to make it known. To the furtherance of which this Letter offered it ſelf moſt happily, having charge to aſſure you from my part, that of all the ſervants your Merits have acquired you, I am

SIR,

The moſt humble and moſt faithful.

SIR. 3

I Am by ſo many obligations Yours, that the only want of Occaſions to give Teſtimony of it, breeds all my Diſcontents. Eſteeming my ſelf unfortunate in nothing ſo much, as that the Paſſion which carries me to your Service, proves as unprofitable as extream. Which forceth me to have recourſe to Intreaties, beſeeching you to honour me with your Commands, that (other means failing) my obedience may oblige you to believe that I am

SIR,

Your moſt humble Servant.

Another, upon the ſame

SIR. 4.

I Muſt diſcharge my heart in telling you that I honour you more then all the reſt of the world. Tis true, your deſert impoſed the neceſſity upon me, but it did not give me the inclination: though I beſeech you to believe that I was very willing in the conſtraint, having ſuffer'd no other violence, then what my Reaſon and Judgement offer'd me. You ſhall have daily new proofes by the Continuation of my Duty, and by the quality which I bear,

SIR,

Of your moſt humble ſervant.

5. *Another*

5. Another upon the same subject.

SIR,

IF you expect nothing but Complements from me, you shall never receive any; I am a Sworn enemy of Courtship and Civility towards persons whom I honour extreamly, as I do you; it sufficing me, that I perform my duty in their behalf, and that I take care to do it with a good Grace. This is the Study in which I practise my self, and I beseech you think that I will not lose the least occasion to witnesse it to you, because I finde my selfe interessed in the Resolution which I have taken be all my life

SIR,

Your most humble servant.

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6. Another upon the same.

SIR,

THough I have told you a thousand times by word of Mouth that I am your Servant, yet my Pen shall once again assure you of the same, expecting till you oblige me, to more Eminent proofs; which I conjure you to do, and (if you be pleased) to prevent the occasion by some Command, that may satisfie my Impatience, to make you know and confesse at the same time, that you may have more powerfull, and more considerable Servants, but never, *SIR,*

A more humble, or more faithful.

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7. Answers to the Letters of Complement.

SIR,

INever made doubt of your Civilitie and Courtesy, but of my own good fortune, in meeting with the meanes to requite them. Yet I intreat

you to believe, that hereafter I will imploy all my cares to witneſſe unto you my good affection, and if ill meanes render them unprofitable, I will die for my own ſatisfaction,

SIR,

Your very humble ſervant.

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8. *Another Anſwer.*

SIR,

I Eſteeme too much the Honour of your Remembrance, not to deſire the continuation, and withall to beſeech you for ſome Employment, wherein I may witneſs the paſſion which I have to your ſervice. For which I will importune you hereafter, deſiring by deeds rather then words to let you ſee, that I am extreamelie,

SIR,

Your moſt affectionate ſervant.

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9. *Another Anſwer.*

SIR,

THough this in ſome ſort requite the favour of your remembrance, yet I cannot ceaſe to be indebted to you, when I conſider, that your courteſie prevented my reſpects; but I beſeech you Imagine that for the time to come, I will be ſo carefull to diſingage my ſelfe, that you ſhall have greater cauſe to complaine of my importunity, then my ſilence, which I have reſolved never to keep, when your intereſts oblige me to the contrarie, as making publicke profeſſion to appeare in all places,

SIR,

Your moſt humble ſervant.

10. *An-*

10. *Another Answer.*

SIR,

I Will be so presumptuous (since you desire it) as to believe you love me; but upon condition, that you will likewise acknowledge the Passion, which I have to serve you. For as it onelie makes me merit the honour of your Friendship, so I shall be very glad, that you would everlastingly conserve the remembrance of it. Continue then in loving me as much as you please, and likewise esteem infalliblie that I am, more than all the world besides,

SIR,

Your most humble servant.

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11. *Another Answer.*

SIR,

THough *I* give you verie humble thanks for the Honour of your remembrance, yet I shall alwaies remaine indebted to you, as making more account of the least of your favours, then all the respects I am able to render you. Continue onlie in obliging me of that fashion (though I be intirely yours alreadie) and believe (if you please) that I shall never be capable of other resentment, then which shall witnesse the qualitie that I beare,

SIR,

of your most humble servant.

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12. *Another Answer.*

SIR,

I Am not so unfortunate as I thought I was, since I hold some place still in your memorie.

Yet the griefe which I have, not to deſerve this Honour, has reduced my thoughts, to ſuch a moderation, that I am in doubt whether I ſhould complaine or rejoyce. It remaines in you onely to allay the diſcontent of my mind, by giving me ſome Employment in your ſervice, Which may witneſſe the paſſion I have to maintaine the Qualitie

SIR,

of your moſt humble ſervant.

13. *Letters to complaine of a long ſilence.*

SIR,

THe friendſhip and ſervice which heretofore I vowed you, force me at this preſent, to demand the reaſon of your ſilence. I doe not doubt but you alledge a ſufficient excuſe to authorize it, yet I beſeech you think, that how lawfull ſoever it be, I ſhall never leave off Complaining: you may pretend the want of Occaſions, or the ſudden accident of ſome Sickneſſe (which never moleſted you except in thought) whereby to juſtifie your ſelfe againſt my Reproaches. But all this is not able to ſatisfie me; confeſſe your fault, aſk forgiveneſſe, and you goe a neerer way to work; that's the onely way to conſerve eternally,

SIR,

your very humble ſervant.

14. *Another upon the ſame.*

SIR,

I Shall break with you at laſt, if you break not ſilence, imagining that you love me but a little, ſince you have forgot me altogether. I beſeech you

you deale more familiarly with me, if my friendship be any way considerable, or you esteem me worthy of yours. In the humour I am now, I think you can no sooner blot me out of your Memory, then I can raze you out of my heart, without retaining any thing (by my good will) but the Quality onely

SIR,

of your most humble servant.

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15. *Another Answer.*

SIR,

IF you have taken an oath to write no more to me, at least send me the Letters back againe, which I addresse to you, that I may still have the honour to receive something from your part. Silence is a sworn enemy of Friendship which is the reason that mine reproaches you at this present, being not able to endure, that after so many protestations never to forget me, you shall lose even the memory of having made them. You may change your humour when you please, if you desire to renew the obligations

SIR,

of your most humble servant.

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16. *Another.*

SIR,

IF I did not honour you extreamely, I could easily revenge my selfe of your forgetfulnesse, by my silence; but the esteem which I make of your deserts, together with an inclination which carries me to your service, oblige me to assure you still, that though you should forget me, even to my

name, I would never change the Resolution which I have taken, to be all my life,

SIR,

your most humble servant,

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17. *Another.*

SIR,

I can endure no longer that you should forget a Person who honours you so extreamely as I doe. These three Months of your silence I have kept my mind in the continuall ferters of griefe, that I should lose the honour of your Remembrance; I beseech you doe me Justice, and let not all the World complaine with me, of the little esteem you make, of

SIR,

your most humble servant:

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18. *Another.*

SIR,

DO if you please, write no more to me, your merit constraines me to use you in another fashion. I can never weary my selfe, in executing your commands, and lesse in acquitting my selfe when Occasions are offer'd, yet I doe not desire that you should esteem your self obliged to me, for I satisfie my self alwayes the first, following my inclination after I have honoured your vertue, because equally both the one and the other force me to carry to my grave the Quality.

SIR,

of your most humble servant.

19. *Ans.*

19. *Answers to the Letters Complaining of Silence.*

SIR,

YOu oblige me with such a good Grace, in Complaining of me, that I am constrained to give you thanks instead of reproaches. 'Tis not because I want lawful excuses to authorize my Silence. But the Interest which you take in it, makes me to condemn it, assuring you, that hereafter you shall accuse me of Importunity rather then neglect. 'Tis the Protestation,

SIR,

Of your most humble Servant.

20. *Another Answer.*

SIR,

'Tis not needful to excuse my silence, since I still indure the Pain of it, by reason of a sickness, which molests me continually. But though your Reproaches proceed from your Affection, yet I assure you they Interesse mine extreamly, being you doubt of the continuance of it. I beseech you think, that I am not of an humour to forget those whom I honour as I do you, and that except I be again reduced to the extremity I was in before, I shall alwaies acquit my self of that which I owe you, in Quality,

Sir,

Of your most humble Servant.

21. *Another Answer.*

SIR,

IF our reciprocal friendship could not be conserved but by Letters, my hand should be alwaies upon the Paper, to give you continually some new assurance or other; But knowing that she subsists

of her ſelf, through her own ſolidity, I contemn all the Paintings of Civility and Complement. How little knowledge ſoever you have of your own Deſert, you may eaſily know without being a Prophet the dear eſteem I make of you, and being knowledge has truth for her object, you are forced to believe that I am really

Sir,

Your moſt humble ſervant.

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22. *Another anſwer.*

SIR.

YOur Complaints and Reproaches, are too agreeable to me, that I am forced to give you thanks, knowing they proceed from an acceſſe of affection, and zeal. 'Tis true I have been ſilent too long, but I pray you believe, that the Misfortune which impoſed it upon me, hath given me ſuch a Penance, that I deſerve Pardon, though it were the moſt enormous crime of the World. I will not now make a particular recital of all the Accidents which have befallen me, for fear you ſhould Judge me as Importune in that, as in the other you eſteem'd me negligent: It ſufficeth me to put you in minde, that I am alwaies, what I alwaies was,

Sir,

Your moſt humble Servant.

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23. *Another Anſwer.*

SIR,

YOU are too Juſt to Condemn me without hearing me ſpeak. 'Tis true I have been ſomewhat too long in acquitting, by the ordinary Commerce of Letters, the debt which I owe you, but the miſchance of the Priſon where I am ſtill, can

tell

tell you, that though my hands be free, yet their liberty is altogether unprofitable to serve them in that which you desire. Content your self then (if you please) with the services I am able to render you, that is, in good will and thought: without accounting this for one, since 'tis both by hazard and an excesse of good Fortune, that I acquit my self of it. And believe assuredly, that into what extremity of adverse fortune soever I am reduced, I will alwaies conserve the passion I have to your Service, as being without Fiction

Sir,

Your most humble Servant.

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24. *Another Answer.*

SIR,

I Would I were left-handed, that I might acquit my self of the Service I owe you, being unfortunately lame of the right hand: which has obliged me to make use of a strange Pen, to excuse my silence, and to assure you, that though I serve my self of another mans endeavor in writing this Letter, yet 'tis my soul that conceived it, and my heart that gave the Dictamen, being very glad to witnesse unto you the Truth of my thoughts, touching the Resolution which I have taken to make my self remarqued in all places,

Sir,

Your most humble servant.

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25. *Letters of Thanksgiving.*

SIR,

SInce it is your pleasure to add daily to the obligations of those who are most intirely yours, I am resolved to let you take your course, and busie my

my thoughts onely in seeking occasions to revenge my self. And if my misfortune in this Pursuit continually render my cares unprofitable, yet for your satisfaction I shall alwayes have a good Will, and Passion to do you Service, which I shall heartily offer you up, being

SIR,

Your most humble servant.

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26. *Another upon the same.*

SIR,

I Do not intend that these thanks which I give you for the favour wherewith you were pleased to honour me, should passe in your opinion for an acknowledgment: I revenge my self only of your Civility, expecting to meet with an occasion, wherein I may witnesse with Services rather then Words, that I am unfainedly in heart, and soul, *SIR,*

Your most humble Servant.

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27. *Another upon the same.*

SIR,

I Confesse you have obliged me with a very good Grace, and so perfectly, that I shall remain indebted to you all my life. I would to God some Occasion would offer it self, which I might imploy in your service, thereby to witnesse, that as your favours have been extream, I will attempt all extremities to revenge my self. These are no discourses of Complement, my heart dictates to my Pen, all that my Pen writes to you, with assurance that I will not long unprofitably bear the Quality, *SIR,*

Of your most humble servant.

28. *Ano-*

28. *Another.*

SIR,

I Know not in what Tearms, to give you Thanks, for the favours which your Generous diſpoſition has been pleaſed to beſtow upon me. I am ſo unfortunate an Orator, that I am out of all hope to acquit my ſelf, that way. It ſufficeth me, to put you in mind of the Paſſion which I have to your Service perſwading my ſelf, that the remembrance it will excitate in you ſhal ſupplicate for the default of my Capacity, and that, conſidering the Ardor of my Zeal, rather then the beauty of my Diſcourſe, you will content your ſelf with my Diſability, and that I aſſure you once again, how perfectly I am,

SIR,

Your very humble Servant.

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29. *Another upon the ſame.*

SIR,

IF I had been more happy or more powerfull, I had already requited your favours inſtead of giving you thanks; but being unfortunate as I am, and in ſuch a degree of Impotency, I have nothing left but words to ſend you, as an acknowledgment of your Deeds. 'Tis true, they are words moſt infallibly true, aſſuring you from my heart rather than my mouth, that I will carry to my Grave, the Quality,

SIR,

Of your moſt humble ſervant.

30. *Ano-*

30. *Another.*

SIR,

IF you expect thanks worthie your favours, you ſhall never receive any of me. I am far more fit to publiſh them, then requite them in the leaſt reſpect, if the good deſire I have to diſingage my ſelf, do not paſſe for ſatisfaction which is all that I can offer you in the ſtate I find my ſelf at this preſent, beſeeching you to believe that if I were not oppreſſed with an extream Misfortune, my Care and Pains ſhould ſoon witneſſe the Occaſion which is offered me, to give Teſtimonie how much I am,

SIR,

Your moſt humble ſervant, M.

31. *Anſwers to the Letters of Thankſgiving.*

SIR,

YOur thanks have bought my ſervice at ſo dear a rate, that the ſatisfaction which before I received is utterly now taken from me. Keep your Complements then for ſome other, and remember to uſe more familiarly,

Sir,

The moſt humble of all your ſervants.

32. *Another Anſwer.*

SIR,

THere is far more Honour, then Content in ſerving you, ſince by ſuch ready acknowledgments, you haſten the ſatisfaction. The exceſſe of your Nobleneſſe undoes me, not being able to endure thanks for the performance of my duty, and therefore, ſince my indeavours in your behalf can be ſtiled no other, I beſeech you to vary your Tearms,

learns, and to consider me always in the Quality I am,

Sir,

Of your most humble servant.

33. *Another Answer.*

SIR,

I Complain much of the excesse of your Civility and Courtship, since our Reciprocal friendship is therein greatly Interessed. You give me Thanks for the service which you desired of me, as though I were not obliged to it of necessity. Leave off that ill Custom if you Please, and know that the Language of Complements is unknown to true friends, whereof I am one, and which is more,

Sir,

Your most humble servant.

34. *Another Answer.*

SIR,

YOur Complements have put me into a very ill humour; I cannot write to you, but in Choler, since you use me as a stranger, like as appears by the superfluity of your Ceremonies and unprofitable Thanks. It seems you have wholly forgot the absolute power that your Merit has obtain'd over me, which causes me once again to put you in minde, that you will be sooner weary in Commanding, then I in executing, as being unreservedly,

Sir,

Your most humble servant.

35. *Another Answer.*

SIR,

I Send you back your Thanks, to the End that you may make use of them, when you entertain some person

perſon leſſe endeared to your ſervice then I am. One would think by reading your Complements that you Cog with me to gain my friendſhip. I pray remember Sir, that I have wholly dedicated it to your deſert, and therefore, you are obliged hereafter to treat me with leſs Civilitie, and more freedome, if you account me into the number of your Servants, I being,

SIR,

One of your moſt humble, and moſt faithfull.

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36. *Another Anſwer.*

SIR,

YOur thanks have made me reſolve to do that piece of ſervice over againe, Imagining that ſomething was omitted, ſince you go about to put me in mind of it, by your unneceſſarie Acknowledgement. Sir you know that kind of affectation is alwaies ill received in the familiar Commerce of a true friendſhip, which I ſhall alwaies profeſſe in your behalfe, and likewiſe that I am,

SIR,

Your moſt humble ſervant.

SIR, 37. *Letters of Intreaty.*

THe report of your generous Diſpoſition gives me the boldneſſe, to implore your favour in the diſpatch of a buſineſſe, whoſe ſucceſſe depends abſolutely on your Authority. 'Tis true I have not the honour to be known by you, but that being a particular Miſfortune of mine, I deſire it may not ſerve as a pretence to the Refuſal of my demand: Aſſuring you, that I ſhall indeavour to make known by real ſervice, rather than name,

SIR,

your moſt humble ſervant. 38. *An-*

38. *Another upon the same.*

SIR,

I Could wish your command had prevented my intreaties, that my observance might have merited of you the dispatch of a business which presents it selfe, but being the occasion to import me you was offer'd, when I sought one to doe you service, I will force my self to believe that my good will may oblige you, not to refuse this courtesie.

SIR,

your most humble servant.

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39. *Another upon the same.*

SIR,

MY vowed service and friendship, give me the freedome to implore your favour, in behalfe of the bearer of these presents. I serve my self very boldly of the power you have given me to imploy your indeavours in all sorts of encounters, but upon condition that you will do the same upon all occasions that may offer themselves, wherein I may witnesse how much I am,

SIR,

your most humble servant, M.

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40. *Another.*

SIR,

IF you make as great account of my intreaty, as I doe of your commands, you will easily accord unto me this, which is, to sustaine with your Authority, a businesse of mine now in agitation, that it may be determined to my advantage. I doe not doubt of your power, and lesse of your Nobleness, which forces me to believe that you will comply

comply with this Occasion offer'd you, to oblige extreamely,

SIR,

your most humble servant.

41. *Another.*

SIR,

IF you complaine of my Importunity, accuse your own freeness, for if you had bin less Generous, I had bin less bold. But being I know by experience in what a high degree Civility and courtesie predominate in you, I am constrain'd to think, that my intreaty will not be inacceptable, which is, that you would be pleased to mollifie with your Eloquence, that harsh conceipt that Master N. has of me. In this incounter you will oblige us both together, since giving him to understand my Innocence, he will easily give place to reason. This favour in particular I hope from your Goodness, as you on the contrary may expect all sorts of Service from my duty: In quality,

SIR,

of your most humble servant, M.

42. *Another Answer.*

SIR,

THough I be the most unprofitable of all your friends, yet I shall never faile to prove my selfe one of the most passionate to your Service The violence whereof causes me at this present, to intreate you to oblige me in such, or such an Encounter. All that I can say to you for the first acknowledgement is, that I shall conserve Eternally the memory of this favour, and if I be not able to meet with an Occasion to revenge my selfe, that

that I shall carry the sorrow of it into my Grave, together with the qualitie of,

SIR,

your most humble servant, M.

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43. *Answers to the Letters of Intreaty.*

SIR,

I Have done all that you desired of me; but with so much Satisfaction, and so little Pains, that I beseech you prepare some new commands, whereby the passion I have to serve you, may not be left unprofitable, and you shall see by my observance, that I have no greater pleasure in the World, than to make my selfe remarqued in all places,

SIR,

your most humble servant.

---

44. *Another Answer.*

SIR,

I Have many thanks to returne you for the happy imployment you gave me in your service. I thinke all things fell out according to your desire, which gave me ample occasion to rejoyce, as participating in all things that concerne your particular. I beseech you do me the favour, that I may never have occasion to doubt it, since I profess my selfe as much as any man in the world,

SIR, *your most humble servant, M.*

SIR,

45. *Another Answer.*

I Could wish you had every day occasion to command my service, that I might continually have the good fortune to produce new

proofes of my obedience. I performed hapilie the laſt Commands wherewith you were pleaſed to honour me, which gives me cauſe to believe that you will not long let me reſt unprofitable, without giving me ſome other ſort of imployment, wherein I may find more ſatisfaction, as proving it more painefull. This I beſeech you to doe, in quality of,

SIR,

your moſt humble ſervant, M.

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46. Another anſwer.

SIR,

I Find ſo much facility in the execution of the Command, which you impoſed upon me, that I am aſhamed to reckon it in the number of ſervices which I deſire to render you: It being an Encounter of ſo little Importance, for my ſatisfaction and your Intereſt, that I beſeech you give me ſome other Imployment, wherein I may witneſſe according to your Merit and my Affection, how unfeignedly I am,

SIR,

Your moſt humble ſervant, M.

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47. Another Anſwer.

SIR,

I Ask you pardon for the long time that I have ſpent in the executing your Commands, not that I have been negligent in employing my Cares, and Diligence, but becauſe, the ſucceſs conſiſting in a Stranger's power, I could no ſooner give you the effects: Yet let not the miſhap of this delay hinder

der you hereafter in using my indeavours, since I am, without reserve,

SIR,

your most humble servant.

48. *Another Answer.*

SIR,

WHen you desire any service of me, I beseech you consider whether it be in my power or no, to the end that being unable to execute your Commands (as I am at this present) I incur not the hazard of your reproach. You may expect new proof (when you please) of the Passion which I have to serve you, since I no way desire to beat in vaine the qualities of,

SIR,

your most humble servant, M.

49. *Other Answers of Excuse to the Lovers of intreaty.*

SIR,

I Am more sorrie then your selfe, that I am not able to effect your Commands: The duty which you expect, does not absolutely depend of me, so that to render it worthily, I am to implore the favour of another man, who professeth to incline totally to the adverse party. Do not think that I make these excuses to avoid the occasion, which presented it selfe for your service; but believe, I beseech you, that in all other Encounters, I will Comport my selfe with so much passion, that you shall be forced to confess I am unfaignedly,

SIR,

your most humble servant, M.

50. *Another Answer.*

SIR,

IF you knew in what disorder my Misfortune causes me to write, since I am not able to satisfie your desire) you would have pitty on my affliction, being it wholly proceeds from my griefe, that the power to doe you service is taken from me. I speak this from my heart and soul; and, being the friendship I promised you, taught me the language, I will constraine my selfe to believe, that it is Eloquent enough to perswade you, that the onely want of abilitie, deprives me at this present, of the Honour and contentment, to witnes unto you how much I am,

SIR,

your most humble servant, M.

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51. *Congratulatory Letters to a Friend, of some Good fortune happened to him.*

SIR,

IF you knew how excessively joyfull I was at the Newes of your good fortune, you would make a doubt whether your own resentment might be equalled to mine or no: truly Sir, there could nothing be added to it, and besides it proceeds wholly from the friendship that long ago I vowed to your good nature, which is not vulgar, since it has your desert for the Object. I could say more if the excess of my gladness would give me the freedome, wherefore for the present I must suffice my selfe, that you remaine assured, how the Contentment which I take can be equalled by nothing but the passion which I have to your service, as being,

SIR, your very humble servant.

52. *An-*

52. *Another.*

SIR.

THe newes of your Promotion into that Charge, which you wish'd for so long, hath added such Contentment and Satisfaction to my thoughts, that I am able to expresse but one part of the joy which raigns in me. I trouble not my self, to perswade you to it, by a long discourse; your own merit and our reciprocal Friendship (supplying the defect of my Eloquence) will give a far better Testimony then my Pen is able, which has in charge at this present onely to put you in mind, that I am alwayes according to my wont,

SIR,

Your very humble servant.

53. *Another upon the same.*

SIR,

THe part which I alwaies took in your Interests, I shall witnesse unto you at this present, the excesse of my joy which I conceived at the newes of your Good Fortune; and though I be not one of the first to congratulate it with you, yet I am one of the most sensible, in the common Contentment which possesseth the World. The diligence, or delay of a Post can advance, or diminish no mans dutie in this kind of encounter, since nothing but Zeal, and Affection are considerable, which gives me great confidence at this present, as being more then any man in the world,

SIR,

Your most humble servant.

54. *Another.*

SIR,

DO not admire that I am one of the last, who congratulate with you, your good fortune: the joy which I conceived was so extream, that it could afford me no sooner the Liberty to acquit my self. I know, the most of your friends have prevented me, but being their satisfaction is small, I do not wonder if their diligence be the greater. As for my part, my idleness increaseth my Merit, since the stay and protraction proceeded onely from the excesse of the Gladness, of

SIR,

your most humble servant.

55. *Another.*

SIR,

SInce you doubt not the friendship which I have promised you, you will easily believe, that I was extream sensible of the Good fortune which happen'd you of late: but I must tell you, that as your merit made me foresee it in you long before it came, so I was not much astonished at the first recital. I wish you daily the like, or greater advancement, being unable to acquit my self, otherwise then by my prayers, of the great debt I owe you. Yet how unfortunate or unprofitable soever I be, do not cease to continue me in the number of,

SIR,

your most obedient and faithful servant.

56. *Another.*

SIR,

YOu may imagine if you please, the resentment which the Newes of your Good fortune imprinted

pointed in me, since I am not able to expresse it as it is in it self: But if in this you have need of anie succour, your Memory may assist you by putting you in mind, of the Passion which I have for your Service; 'tis that onely which caused the excesse of my joy, and to which you can add nothing, but by honouring me with your Commands, since by that means my Obedience may give me the perfect Contentment of being able to testifie unto you how much I am,

SIR,

Your most humble servant, and most faithful.

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57. *Answers to the Letters of Congratulation.*

SIR,

I alwaies believed you were so Generous, as to take part in whatsoever should concern me, having begun so strict a Commerce of Reciprocal Friendship. And I perswade my selfe likewise, that you make no doubt of the Passion which I have to do you service (by which means onely I am able to Merit the Effects of your Noblenesse:) Whereof you may be as Confident, as of the most assure thing in the World, since I am in heart, and soul,

SIR,

Your most humble servant. M.

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58. *Another Answer.*

SIR,

SInce you take part in the good fortune which has been in me, you must also participate in the advantage of the new Credit which it has brought me into. This I advertise you of, to the end that you let not any occasion slip, wherein you may procure new proofs of my Passion, nor forget this

advice which I give you; since I shall die of impatience, if I expect long, the opportunitie to witnesse unto you, how deeply I am,

SIR,

Your servant, and friend, M.

59. *Another Answer.*

SIR,

I Am not to thank you for these new proofs of your nobleneſse which you have shown in my behalf, because they are actions so proper to your Nature, that without them you could not possibly live. I must give you praises then, instead of thanks, and account my self happie that I serve as an object, to your vertuous inclinations, whereof I should become Envious, but that they do not admit any hopes of imitation: and therefore I reserve admiration onely to contemplate them, in quality of

Sir,

your most humble servant, M.

60. *Another.*

SIR,

THe new assurances which you have given me of your friendship in bearing part of my good fortune, have yeelded me much more satisfaction then my advancement it self, as preferring the happineſse of your Affection before my own particular; you have touched me so sensibly, in minding my interests with your own, that I shall neve lose the Remembrance of so great a Favour, wiſsing that some occasion would offer it self whereby I might in some part Merit it by the realitie of my Service, since I am, and will be, all my life,

SIR,

Your most humble servant M.

61. *Ano-*

61. *Another Answer.*

SIR,

YOu seem to take pleasure in nothing else, but in giving me daily new proofs of your friendship, as if I were able to conceive any doubt of it at all. I know that you could not be so noble as you are, except you took part in the Content which I receive, for the happy success of my affairs. And besides making profession to love me, in that height as I honour you, I know there was necessitie for your satisfaction, and that you should be extreamly sensible of the good fortune, of,

SIR,

your most humble servant, M.

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62. *Another Answer.*

SIR,

I Began not to day to be indebted to you for the free testimonies of your friendship, having given me so manie proofs, that the disabilitie to revenge my selfe, has made me ashamed of the Remembrance. But since you partake of the joy which I receive for the gaining of my suit, I conjure you to serve your selfe without exception, of all the Advantages which I have got, if you would reallie have me believe, that you account me of the number of your best friends as well, as of,

SIR,

Your most humble and most faithfull servant.

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63. *Congratulatory Letters to a Person of Eminent Qualitie.*

MY LORD,

THough I be one of the last in Congratula-

ting

ting with your Lordship the New government which the King has bestowed upon you; yet I can assure your Lordship, that no man forbeares me in witnessing the Resentment of so publicke a Joy. And as this duty which I render you is reliable according to the greatnesse of my Zeal, and not of my Diligence, so I thought that though it came something late, it would not be lesse considerable. If I had no other object but your Lordships good fortune, I had prevented, in this action, all that have now got the start of me; but taking nothing into my Consideration, except your desert, and my inclination to your service, I gave way to my own desires rather then custome, which is to make my selfe remarked every where in effect, rather than appearance.

My Lord,

your most humble servant, &c.

Or, Another.

My Lord,

I Could not be silent in the Acclamations of such an universall gladnesse, being forced to joyne voyce to other Means, in Publishing our Common contentment, touching the *Marshalling* of Peers, wherewith the King has been graciously pleased to honour you. This action of Justice is so highly approved by everie Person, that your Enemies are constrained to condemne themselves to an everlasting silence, being not able to open their mouths but to their own Confusion. Live then happily with this part of good fortune which your merit first made you aspire to, and believe assuredly that in the whole train of your Excellencies services, there shall be very few able to imitate in

the resolution which I have taken, to carrie to my grave, the qualitie of,

My Lord,

your most humble and obedient servant.

65. Letters to a Person of Note, acknowledging some notable favour received.

My Lord,

I Doe not render you this duetie, as thanks for the favours, which your goodnesse has been pleased to heap upon me, since their excesse force me to silence, as taking from me all meanes to revenge my selfe: It sufficeth me you believe, that I will sooner lose my selfe, then the remembrance of your bountie. I know your Lordship satisfied your selfe first, everie time you obliged me; but being I cannot doe so, what advantage soever I take, without rendring you some service of consideration, I humbly beseech your Lordship to grant me the libertie to importune you at all times to honour me with your Commands, to the end that by the innocencie of my obiervance, you may be constrained to know, that if you be extreame lie generous, I am no lets sensible, nor no lets,

My Lord,

your most humble, and most faithfull servant.

66. Another.

My Lord,

If you expect thanks worthie of the favours wherewith you have been pleased to honour me I humbly beseech your Lordship to afford me the tearms that I may repeat them after you for your satisfaction. I confesse boldlie my incapacitie to expres unto your Lordship the resentment which

your

your obligations cause in me, as well as my disabilitie in meeting with occasions to acquit my selfe But being generous actions carrie their owne recompence along with them, all that I can do, is to put your Lordship continuallie in mind of your nobleness, and to publish it in all Corners of the World, together with the qualitie of,

My Lord.

your most humble and most obedient servant.

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67. Letters to aske a Pardon for a Fault Committed.

SIR.

IF the confession of my fault, can merit any grace, I will expect it from your bountie, not my intention, because it is innocent. 'Tis true, I have lost your good Affection by reason of the passage last night, but since I was surprized by an extremitie of Anger, (which would not suffer me to consider where I was) I leave the Judgement of my weakness to you, having wholly condemned it my selfe. You know that our first motions are so soveraine in their violence, that in contempt of reason they will undergoe no lawes but their own; who should obtaine of you to consider, that in the fault which I have committed, there was more contributed by nature, then my owne free will; so that I knew not how to avoid it. I know at least how to repent my selfe, of which I assure you most faithfullie to the end, that my most humble intreaties for your pardon and favour, may be made more acceptable, and the rather because they proceed from,

SIR,

your most humble servant.

68. An-

68. *Another.*

I Have too great an opinion of your Pietie to make doubt of the Pardon which I crave for my fault committed last night: 'tis not that I fear the innocence of my intention is not able to justifie me, but because I would set my mind in quier, as I have alreadie my conscience. This act of acknowledgement should serve you for a satisfaction as it does me for a pennance: putting you in mind of the Passion which alwaies heretofore I have had to doe you service, and of the profession which I have made, to beare in all places, the qualitie of, *SIR,*

your most humble and most obedient servant.

69. *Letters reproaching a friend for the Coldnesse of his affection.*

SIR,

IF I made not an extreame account of your friendship, I would not have complain'd of your silence, nor that Coldnes which you shewed at our last meeting. I speake not this, because I would force your love: But I should be verie glad you would acknowledge the Affection which I have vowed you, whereby you might be obliged to do me Justice in honouring me with the like: yet I leave you the libertie to doe as you please, against my will, I say against my will, because I have taken Oath, to live and die, Sir,

your most humble servant, M.

70. *Another.*

SIR,

I Am constrained to put you in mind of those protestations of friendship which once you made me,

me, being I perceive that yours growes alreadie wearie of her wonted Constancie. You seeme to have forgot at the same time, both the effects which I make of your Desert, and the Paines which I have to your service. Sir, you may change your humour when you please, if you would have me believe you are not fickle in your promise, and that you know the Art to Conserve eternally those that indeare themselves the most to you, as I do in Qualitie of,

SIR,

your most humble servant, M.

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71. *Letter to complaine of backbiting Speeches.*

SIR,

'Tis told me that you maintained a Certaine discourse to my disadvantage; I beseech you out of Charitie repent your selfe in time, if you would not have me constraine you to a more rigorous Pennance. I understand not jesting, if I begin not my selfe: where correct your pleadings, or I will cause you to lose both your Suit and Charges. I give you this fair warning, that you may have no cause to complaine hereafter and when I shall perceive you in as humble a submission as I expect, I'le then take it into my consideration whether I ought to be for the time to come, as hitherto I have been,

SIR,

your most humble servant, M.

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72. *Another upon the same.*

SIR,

I Understand that when you have nothing else to doe, you take upon you to back-bite a Person verie neere allied unto me. 'Tis the worst Trade and most dangerous that you can imploy your selfe

me in: but if your Wife be the cause of these extravagancies, I advise you to mingle it with sweet as soon as you can, otherwise I shall be constrained to force you to such a long silence, that no man shall ever heare you speak hereafter. 'Tis the charitable advice, if you follow it, of,

SIR,

your servant, M.

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73. *Answers to the Letters of Complaint.*

SIR,

I Doe not write this Letter to give you satisfaction, but to comply with my own Humour, in the innocence I have alwaies lived; you are to blame to make those false reporters my Judges, from whose sentence I appeale as from an abuse; yet you may believe what you please, being you are unwilling to explicate your selfe anie further. And if you be not satisfied with the Assurance I give, that I never dream'd of offending you, I leave you to this Paper and Inke, whereby you may signifie unto me your minde, and intention; whether good or bad I care not. It sufficeth me that you call to remembrance the Name and *Qualitie* which I once bore,

SIR,

of your most humble servant, M.

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74. *Another Answer.*

SIR,

THose that told you I abused your kinswoman, abuse me. I know (without any Mans intimation) the respect I owe to that sex: and what subject soever she had given me, my reason should always have forced me to hold my peace. As for the rest,

rest, know that Wine never made me speak, and if you be so foolish as to believe it, I know a way to punish your folly. I tell you what I mean too, that you may have no pretence to say I surprize you unawares, at our next meeting, where I have good hope to make you feel how worthily I can Chastize those, that will not be contented with reason, 'Tis the resolution of,

SIR,

your servant as much as you please, M.

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75. *Letters to Justifie ones self of a Reproach.*

SIR,

I Wonder greatly at the injustice you have done me, being otherwise so reasonable as you are: you have condemned me upon the first report of my enemies, without observing any other Formality then what your passion suggested. I must tell you, you appear something too violent in this Encounter, and the more because you never seem'd to make doubt of the passion I had to serve you; I complain then with reason, because your Reproaches are without reason, and I beseech you take the pains hereafter to ponder the information, which shall be made you of a business so important as this, and particularly when it touches the interest of,

SIR,

your most humble servant, M.

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76. *Another.*

SIR,

I Do so highly approve of your Judgment, that I begin to question my Innocence, since it hath declared her culpable: yet I must assure you, with

with your Permission, that my thoughts did never contribute any thing to the fault whereof you accuse me, and likewise condemn me, without hearing me speak. But though my misfortune were alwaies such that you should never incline to do me reason, yet my conscience should alwaies; that I may rest in quiet, and peaceably possesse the quality of,

SIR,

your most humble servant, M.

77. *Congratulatory Letters to a new Married Man.*

SIR,

I Rejoyce extreamly at the happie election you have made of a wife, since I participate with Civility in the satisfaction which you receive: being glad that you have now divided the power which you had acquired over my affections, as honouring at this present your dear half, with the same respects that heretofore I rendred to you onely. I will perswade my self, you will make no doubt of it, no more then of the Passion I have to your Service, in quality of,

SIR,

your most humble servant, M.

78. *Another upon the same*

SIR,

DO not expect that I should formally congratulate with you the good fortune of your Marriage, since I interesse my self in all your contentments. It sufficeth me to put you in mind, that your good and ill fortune, shall be the sole cause of all my joyes and discontents, as fully resolved to follow your Resentments, in quality of,

SIR, *your most humble servant,* M.

79. *Answers to the Letters of Congratulation.*

SIR,

I Alwaies beleiv'd that you loved me so much to participate in my Contentments, they are effects of your good nature and nobleness, to which I am extreamly Obliged. But I can assure you, that in the Election I have made of a Wife, you have obtained a new servant, since she partakes already in the Passion, which I have to serve you being. *SIR,*

Your most humble servant, M.

80. *Another Answer.*

SIR,

I Know you are so Generous, that you Interesse your selfe in all things which concern me; but I am ashamed of receiving daily new proofs, since I cannot Encounter with a fit Occasion to revenge my self. All that I can say then is, that I shall have the same resentment in all affairs, which shall touch your Particular, as being by inclination as well as reason, *SIR,*

Your most humble servant, M.

81. *Letters of Protestation of Friendship.*

SIR,

THough I have made a vow to be your most perfect honourer all my life, and not to remit one poynt of the passion which I have to do you service, yet I shall never content my self, except some occasion be offered very suddenly, whereby these words may be changed into effects. 'Tis the onely good Fortune which I expect with impatience, being not a little grieved that I bear in vain the Quality of, *Sir,*

your very humble servant.

82. *Another.*

Sir,

DO not wonder if I importune you so often with my Letters; I have no greater pleasure in the world then to assure you of the esteem I make of your friendship, and the eternity of mind. 'Tis true these are but words; but being they are dictated by my heart, I am satisfied in acquitting my self of that which I owe you. If occasions to do you service would offer themselves as often as they do to write to you, I would give testimony by my actions rather then my discourse, that I was never in complement,

Sir,

Your most humble servant.

83. *Another.*

SIR,

Since my ill fortune deprives me of occasions to serve you, I must for my own satisfaction witnesse unto you the passion which predominates in me. I know your desert and condition have acquired your servants without number; but I can assure you with as much ostentation, as Reason, that, joyn them all together, I am,

Sir,

The most humble and obedient.

84. *Another.*

SIR,

THe inclination which I have to esteem you more then all the world, will not suffer me to let any opportunity slip, without giving you new assurances of this truth. Nor that I cease to be in a continual impatiency, of expecting occasions to

give you more effectual proofes: but because they being not dependant of my will, I satisfie my self, in letting you know, that she shall never force me to other thing, then to make open profession of the qualitie of,

Sir,

your most humble servant.

85. *Answers to the Letters protesting Friendship.*

SIR,

BE as frequent as you please in giving me new assurances of your Friendship, all the proofes that you can have of mine, cannot render it more perfect then it is: being I can assure you that if my indeavours could take effect, or my vowes accomplishment, you should not long account me in the number of your unprofitable servants, though of,

Sir,

your most obedient, and most faithful

86. *Another Answer.*

SIR,

I Will never refuse the Honour which you do me in professing to love me extreamly: but since I have no merit to oblige you thereunto, I dare not publish my good fortune, justly fearing to be deprived of it every Moment. Not because I believe you will prove fickle, but reasonable; and that therefore your reason may oblige you, to make me loose this good fortune, which mine only and your courtesie acquired me. But whatsoever happens, I shall never be other than,

SIR,

your most humble and most obedient servant.

87. *Another*

87. *Another Answer.*

SIR,

THough I never made doubt of your friendship, yet I make such esteem thereof, that you advance me to a new degree of Honour and delight, every time you take the paines to give me fresh assurances of it by your Letters. 'Tis true, in this you do but answer mine, yet howsoever, the commerce of this kind of entertainment is so delightful, that if I did not apprehend I might be importune, I should write unto you by every opportunity, that presented it self, being 'tis the onely consolation which I have in your absence, to put you in mind, that I will be eternally, *SIR*,

Your most humble servant, M.

88. *Another Answer.*

SIR,

FOr all you love me and esteeme me never so much, you are still indebted to me, since my object is your desert; what proofes soever you give me of your friendship, they are not able to diminish the price of mine, being in a height of perfection not to be valued. But if my misfortune nourish you in a continual doubt, I will produce my advantage when you produce your assurances: desiring nothing so much as to witnesse unto you by effects rather then words, that I am,

Sir,

Your most humble Servant.

89. *Letters to a friend in favour of another.*

SIR,

THe bearer of this Letter, a Gentleman, and one of my very good friends, desiring that I would intreat you, (as I do humbly,) to oblige him

in a buſineſſe whoſe ſucceſſe depends wholly in your favour, I knew not how to refuſe his merit, and condition ſo poor a demand; wherefore you ſhall oblige me extreamely, if you will be pleaſed to imploy ſome part of your credit therein without any conſideration, but onely that you were requeſted by,

Sir,

one of your moſt humble, and moſt obedient ſervants, M.

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90. *Another.*

SIR,

YOur deſert, and condition, have made you ſo conſiderable and neceſſary, that your friends are alwaies ſubject to importune you: and among the reſt I at this preſent, in favour of the Gentleman who beares this Letter; beſeeching you to ſupport him with your credit, in a buſineſſe of which he will enforme you. I ſhall account his obligations, into the number of mine, & teſtifie to you in my own particular, the reſentment which I ſhall conceive in quality of,

SIR,

your moſt humble and moſt obedient ſervant.

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91. *Anſwers to the Letters of favour.*

SIR,

THis Gentleman in whoſe behalfe you took the paines to write unto me, will tell you by word of mouth, how faithfully I have ſerved you, in obliging him. If you judge me able to render you any other ſervice wherein I may find more ſatisfaction, as proving it more difficult, it ſtands upon nothing but your ſelfe, to give me the Employ-

ment,

...yment, being very glad to witnesse unto you all times how much I am,

SIR,

Your servant.

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92. *Another Answer.*

SIR,

I Esteem my self happy to have met with this little occa...on, to do you service by my making your friends businesse (whereof you write unto me) to be determined to his advantage. I imployed in it equally, both my care & industry, not losing one moment of time, to the end that I might thereby witnesse, in what esteeme I have the honour of your commands. You may give me new ones when you please: if you desire new proofs of the Obedience of,

SIR,

Your most humble, and most faithfull servant.

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93. *Letters complaining of the Absence of a Friend.*

SIR,

THough true friendship be in the proof of absence, yet yours is of so long continuance, that I imagine you purpose to cast me off, since you seem to retire your affection thus by little and little. I speak confidently, because I fear extreamly, and you ought to pardon this boldnesse and fear, since they proceed equally from the good inclination I have to your service, and the great esteeme I make of your friendship. Returne then quickly, if you will free from sorrow and disquiet,

SIR, *The most humble of all your servants and the most faithfull.*

95. *Another.*

SIR,

I Can endure your absence no longer: you must of necessitie shew your selfe oftner then you do to your friend, for your own honour, and my satisfaction: I say for your honour, because it is there by in question, since you keep your selfe so long retired in a place, of which even the *Gazet* never makes mention. You must not give so much way to your humour and inclination, that they interest with them in the contentment, of all that love you. For my own part, I am resolved to go seek you, if you returne not verie soon, to which I adjure you, by all the charmes of the passion which I have to your service; as being,

SIR,

Your most humble servant.

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96. *Answers to the* Letters *which complaine of absence.*

SIR,

YOu chide me with such a good grace, that I could wish to see you oftner in that humour, since it obliges me to believe that they are not altogether indifferent to you. 'Tis true my absence hath been something long, but being my presence is unprofitable to my friends, by the disabilitie I am in to serve them, I make the lesse account of my absence from the Court; yet the onlie meanes to occasion my returne, will be, if you testifie unto me, that I can be usefull to you when I am there which shall precipitate my haste, being in a firme resolution to render you all manner of Service, in qualitie,

Sir,

of your most humble and obedient servant, M.

97. *A.*

97. *Another Answer.*

SIR,

MY pride will become insufferable, if you interesse your selfe often in the delay of my return. I wonder you can find me wanting at the Court where you have admirers without number; but if I could be perswaded that my absence did occasion your disquiet, or that my presence could be necessarie for your service, you should not be able to detaine me from the Town, whither your Commands shall soon call me, when you are pleased to expect proofs of my obedience, as being,

Sir,

Your most humble servant.

98. *Letters to cleare our selves of a false report.*

SIR,

I Need not much Eloquence to perswade my innocencie touching the report which was made to you of late, since I will oblige my selfe to make them confesse the truth publicklie that have been too shameless to maintaine the contrarie in private. 'Tis a Malice so ill contrived, (though black as Hell) that I am perswaded it will deceive it self. For what appearance is there, that having received an infinitie of favour from your goodnesse, I should so irreverentlie contemne a thousand other noble qualities that elevate your esteeme above the common? I beseech you believe that I shall be their admirers all my life, and a continuall flaile to the broachers of this imposture. I have no respect of persons when my Honour is questioned; I beare a sword to defend it with the hazard of my life, which I esteeme far lesse. But if this cannot give you satisfaction, let me know the name of the reporter,

porter, and I will make you ſport in laying open the particulars of his knavery, and the ſincerity of my innocencie, which ſhall give you ſufficient cauſe never to make doubt of the paſſion I have to ſerve you, as being,

SIR,

Your moſt humble, and moſt obedient ſervant.

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99. *Another.*

SIR,

IT is an eaſie matter for any man to accuſe me, but I defie all the world together, to convince me in the leaſt reſpect. 'Tis true, I could not ſpeak in that Company, but ſome muſt hear me; but, be pleaſed to ſhew me my adverſary; And Ile engage my ſelf to make him ſign me an acquittance of my innocencie with his own blood. I boaſt of nothing that I will not do; for let me but know the broachers of that impoſture, and I will eaſily let you know their malice, which ſhall force you to believe (as I moſt humbly intreat you) that I will ſooner loſe my life, than the honour and ſtyle of being, *SIR,*

Your moſt humble, and moſt obedient ſervant, M.

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100. *Another.*

SIR,

I Will not juſtifie my ſelf with words, of the aſperſion laid upon me, deſiring by effects to let you ſee my innocency as clear, as the malice of thoſe that would have blemiſhed it black and pernicious. I beſeech you think that I ſhall never be able to forget the reſpect I owe you; and if any have the boldneſſe to accuſe me of it, my Sword ſhall

shall impose them a most rigorous pennance, since I proffer to be alwayes, what I alwaies was.

SIR,

Your most humble servant, M.

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101. *Answers to the Letters of Justification.*

SIR,

'Tis true, I was told you abused me behind my back; but since I never gave you cause, & on the other side your discretion being sufficiently known to me I was not so much as tempted to give credit to it; you needed not then to have justified your self of a fault whereof I esteem'd you always innocent. The reputation you bear in all places of the world, may seem as a judge to condemn your accusers, wherefore you may sleep in quiet, since I account my self dis-interessed, and place me in the number of,

SIR,

Your most humble, and most affectionate servant.

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102. *Another.*

SIR,

BEfore I can declare you guilty, you must confesse your self faulty with your owne mouth; for the testimonies of all the World cannot convince the good opinion I have of your integrity Men may caluminate your reputation as much as they please, but I shall alwaies hold your accusers to be in the fault, since it is impossible I should lose the esteem which I conceive of your desert, being,

SIR,

Your most humble servant.

102. *Let-*

103. *Letters to a sick Friend.*

SIR,

THe news of your sickneſſe hath bred such a change in my health, that I may juſtly count my ſelf in the number of thoſe that are not well. Take courage then, if you will give it me; you know the intent I have in all things concerning your particular. In a word, if you leave not your bed very ſuddenly, I ſhall be conſtrained to take it. Theſe are the Proteſtations of,

SIR,

your very humble ſervant, M.

104. *Another.*

SIR,

I Will not tell you how extreamlie ſenſible the ſorrowful news of your ſickneſſe was to me; only I muſt put you in mind that your diſeaſe cannot chuſe but be very contagious, having infected one hither. I could wiſh, for your ſervice and my contentment, that I were near you; but my misfortune is ſuch, that it ties me to certain affaires in this Town, which by no means I am able to abandon. Yet all theſe obſtacles ſhall not hinder me from acquitting my ſelf of my duty, if you eſteem me uſeful to render you any manner of ſervice, of which I give you moſt faithful aſſurance, as proteſting to be all my life,

SIR,

Your moſt humble ſervant, M.

105. *Anſwers to the Letters written to a ſick Friend.*

SIR,

IF I had ſooner recover'd my health, I had ſooner returned you thanks for the reſentment you witneſſed

sked to have of my sickness: but being it kept me very long, I was constrained to delay my acknowledgment till this very present: though 'tis not on this encounter only that I know how sensible you are of all things concerning your Friends, which makes you have them without number; but I can assure you, that put them altogether, I am,

SIR,

The most obedient and most faithful:

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106. *Another Answer.*

SIR,

As soon as ever I was able to hold a Pen, I served my self of the opportunitie to render you thanks, for the consolation which you gave me, in the delightful entertainment of your Letters. Yet, I pray you, Sir, deprive me not of this contentment, if you would not have me sick again. For I can assure you, 'tis a verie great satisfaction to me, to see my self honoured with the favour of your remembrance, in quality of,

Sir,

your most humble servant, M.

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107. *Letters to demand the protection of a strange King.*

SIR,

Though I have not the honour to be known to your Highnesse, yet the esteem that all the world makes of your Royal virtues, gave me the boldnesse most humblie to beseech your Majestie to grant me protection within the Lands of your Obedience. I am not guiltie of any crime that should make me blush; and if I have violated the Lawes of my own Prince, it was but to obey the

Law

Law which Honour had imposed upon me before. This makes me expect from your Highnesse bounty, all manner of assistance, since onely the profession of a Souldier made me quit my own Country. Your Highnesse will augment by this action the number of your Creatures, since thereby I shal vow my self to live and dye in quality of,

Your Highnesse most humble servant, M.

108. *Another.*

SIR,

THe Bruit of your Highnesse renown occasion'd my entrance into the Lands of your obedience, not knowing where to find a more assured harbour in the World. I hope your Highnesse will not violate for me the Lawes which your wisedom has already made, in favour of distressed and guilty Persons; and though I be no otherwise than the right of Honour do's permit, yet I most humbly implore your Majesties protection, as extreamly conducing to my repose and quiet: For my birth and condition, I thought it not necessary to reveale them, till your Highnesse command oblige me to it, being sufficient to give you assurance, that I have committed no crime, whereof all men, that make profession of Honour, may not be justly accused and convicted together; But I will be all my life

Your Highnesse Most humble, most obedient, and most obliged servant, M.

109. *Letters witnessing unto a friend the Contentment he recieved in serving him.*

SIR,

I Should expresse but one part of my contentment though I should say in doing your service I re-

ceive

give all the satisfaction the world is able to afford: for your merit is so considerable, that there is no divertisment like the continuall action of executing your Commands. Do not think I complement, but believe infallibly that my Heart, Mouth, and Pen, conspir'd together every time I give my assurance, as I do now, that I am more then all the world,

SIR,

Your most humble servant, M.

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110. *Another.*

SIR,

YOU are so generous, that you know by experience what contentment men receive in doing their friends service; for my own particular, I think nothing can be added to mine, such a sensible feeling I have of it every time you are pleased to honour me with your Commands. I pray you then be not sparing, since it is my whole delight and since I shall importune you for nothing else, in the resolution I have taken, to beate beyond my power the quality of,

SIR,

Your most humble and most obedient servant.

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111. *Another*

SIR,

I Never esteem'd my self happy till the day where in you were pleased to give me an employment for your service, as being the onely thing in the world I aspir'd to with most Passion. I would you were alwayes in the humour to honour me with your commands, as I am alwaies to obey them, which

which you ſhall do me a great favour to believe, and beſides that I am unfeignedly and without reſervation,

SIR,

Your moſt humble and moſt faithful ſervant.

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112. *Anſwers to the precedent Letters.*

SIR,

EVery time you are pleaſed to give me ſure teſtimonies of your friendſhip, I find my ſelfe moſt powerfully touched by my ordinary impatience, of incountring with ſome opportunity to revenge my ſelf; but ſince you are extreamly reaſonable, I will force my ſelf to believe, that you conſider rather the price of my zeal, than the misfortune of my diſability, ſo that making no doubt of the paſſion I bear to your ſervice, you will place me alwaies in the rank of,

Sir,

Your moſt obedient and moſt faithful ſervant, M.

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113. *Another Anſwer.*

SIR,

I Know 'tis your ordinary delight to oblige all the World, without expecting as much as thanks; but I beſeech you believe that I am too honeſtly envious of your nobleneſse, that every time you are pleaſed to give me new proofs thereof, I live in all the tortures of the World, till I have encountred with the means of requiting it. And finding my ſelf in that caſe at this preſent, I am forced to repreſent unto you my diſquiet, that I may not be accuſed of ingratitude, and leſſe of negligence, in ſeeking occaſions to teſtifie unto you how perfectly I am,

SIR,

Your moſt humble, and obliged ſervant, M.

114. *An-*

114. *Another Answer.*

SIR,

'Tis not enough to oblige continuallie your friends; friendship commands that you should serve your selfe of them, in all kind of encounters; in which I conjure you, if you desire I should believe that you love me extreamelie. I will never importune you with other things, in the griefe I remaine, to beare unprofitablie, the qualitie of,

SIR,

your most humble and obedient servant.

115. *Another Answer.*

IT would be verie hard for me to expresse how intirelie I am yours; for what proofs soever my obedience were able to give you, they could reach but one part of the passion which I have to your service, as being, inimitablie,

SIR,

Your most humble, and faithfull servant.

116. *Another Answer.*

SIR,

I Am resolved to beseech, you would be pleased to honour me continually with your commands, since you are pleased to produce continuallie new proofs of your friendship. These shall be all the intreaties I will make you, to the end that my obedience may serve me for an occasion, in serving you according to the passion which reigns in me; And to witnesse unto you, that there be few in the World can vaunt with reason, that they are to that height as I am,

Sir,

Your most humble and obedient servant.

117. *Another Answer.*

SIR,

IT would be verie hard for me to reckon up the obligations which I have to you; You are too noble in all respects, (and especiallie when it stands upon the interests of your friends); that it is sufficientlie seen you take great pleasure in having no equall. Yet I must tell you freely, that I am one of your Enviers, as well as of your Admirers, being jealous of the continuall Generositie you exercise in my behalfe, not leaving me so much leasure as to ruminate upon the meanes of acknowledgement. 'Tis my turne now, to let you know I am not insensible, and, that if you be extreamely well skill'd in the Art of obliging all the World, I am not altogether Ignorant of the Art of acquitting my selfe. I beseech you believe it; and that I am without Complement,

Sir,

Your most humble servant.

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118. *Another Answer.*

SIR,

I Begin to grow wearie of your favours: the disabilitie in which I find my selfe, will not suffer me to receive any new one; for fear I should be constrained in the End to passe for ungratefull. Wherefore except I encounter with some favourable occasion, wherein I may witnesse the passion which I have to serve you, I will never ad any thing to this number of obligations. This is my humour, my resolution being to professe my selfe all my Life,

SIR,

of your most humble servant, M.

THE

THE SECOND PART OF THE Secretarie in Fashion.

119. *A Letter Consolatory to a Father upon the death of his Son.*

SIR,

THE sorrowfull newes of your Son's Death, touched me verie feelingly; and the more, because I had the honour of his acquaintance, and particular knowledge of his Deserts. The losse which you have sustain'd, is verie great I confesse; but you must likewise confesse that unavoidable evills are to be endured with constancie. I speake not this to condemn your Sighs and Tears, for I do willingly approve of them, yea, even in excesse: but to let you know, that after you have satisfied your humour, you must a little give place to reason being you shall receive as much glorie in drying up your Teares, as you did once pleasure in shedding them. I know your Son was the onlie Comfort which remained to you in this World, and that his presence meerly did make you live contented even amongst the peevishnesses of old age. But all this induced me to believe that God deprived you of him, for no other reason, but only to comfort you

you hereafter in himſelfe, as being the onlie good which is ſubject to no Change. He calls himſelfe a Jealous God; wonder not then if he be Jealous of the unmeaſurable love you bore to your Childe. And if his providence hath found a meanes to oblige you, in robbing you of an object which poſſeſt all your Affections together, you on the other ſide are obliged this day to make him the object of your Thankſgiving and not of your Complaints. This is that which I expect at the hands of your Magnanimity, and ſoundneſs of Judgement; the weakneſs of mine, detaining me from paſſing further, being aſſured that you are able your ſelfe to be your owne Comforter. It ſufficeth me that I acquit my ſelfe of my duty, in witneſſing to you the griefe *I* conceive for your Misfortune, and the continuall care I ſhall have to blaze my ſelf whereſoever I come,

SIR,

your moſt humble ſervant.

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120. *The Anſwers.*

SIR,

I Am obliged to you, for the charitable counſell you were pleaſed to give me upon the Death of my Son: But ſuffer me to tell you (after my humble thanks) that my affliction is of ſuch a Nature, that Death onely is able to give me ſatisfaction, ſo that I find my ſelfe conſtrained to go ſeek my remedie in my Grave; and yet I doe not murmur againſt the providence of God; though I muſt aſſure you that without a particular grace, and ſenſible miracle, I ſhall faint under the burden of my misfortune. Yet I beſeech you Sir, doe not deprive

give me of the comfort of your Letters, know-
ing I cannot enjoy the happineſſe of your com-
pany: And above all things, remember me in
your prayers, ſince I expect no ſuccour but from
heaven. I am ever,

SIR,

Your moſt humble ſervant.

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121. *Another Anſwer.*

SIR,

YOur dear Letter concerning the death of my Son, had much allay'd my Griefe, if my affliction had been capable of any Comfort; Yet I eſteem my ſelfe extreamely obliged to you for the part you ſeem to take in my misfortune, in which you teſtifie that you are equally both of a generous diſpoſition, and a good friend. Sir, the ſorrow which oppreſſeth me, has left me nothing but ſighes and teares to offer you up in acknowledgement, it ſufficing me (ſince it is true) that you believe, I am and will be everlaſtingly,

SIR,

your very humble ſervant.

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122. *Letters Conſolatorie to a Son, upon the Death of his Father.*

SIR,

I Had ſooner condoled with you the loſſe of your Father, if I had ſooner judged you capable of Conſolation. I thought it fit to afford you ſome time to pay, (with the abundance of your Teares) the debt you owed to nature: but now having ſatisfied your ſelfe, by the publique Teſtimonie which you have given of your ſorrow. I come amongſt others to acquit my ſelfe of my obligation

and to perſwade you to patience, aſſuring you that I am verie ſenſible of the exceſſe of your affliction. I know you have practiſed that virtue in a thouſand Encounters of Misfortune, which have made you able to give leſſons unto all the reſt of the world; So that all I am to doe, is to put you in mind, that both you & I make all the haſte poſſible after him, whoſe abſence we deplore with too much Lamentation; and that, without a particular Favour of God Almighty, we ſhall be even at his heeles before we be worthily prepared for ſo great a voyage. This I make bold to remember you of and likewiſe that I am, as much as ever,

SIR,

your moſt humble ſervant, M.

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123. *Another Letter.*

'TIs not to comfort you for the loſſe which you have ſuſtained, that I put Pen to Paper: but rather to give teſtimonie of the Reſentment which I feel, knowing the abilitie of your judgement, and weakneſſe of my own. It ſufficeth me to repreſent unto you, that in the neceſſitie of dying or being born, Nature does oblige everie man to go the way that is marked out for him. 'Tis no matter how long and ſtrong ſome men be, they all meet together at the Grave, and being arrived there, none makes account of the time which they imployed in going that voyage. For our owne particulars let us conſider how many years we have alreadie ſpent ſince we began it; and in this very moment that you read this, we may propoſe to our ſelves the end of it, by the imagination of a hidden death. As for your Father, he dyed but for himſelfe, & has perhaps left you a while to play his Part here in this

this World, which ought in my opinion to leave you more Envie than Sorrow, knowing that he has already cast Anchor in that Haven whither you send with might and main. I would say more, if I made no conscience to detaine your eyes too long unto this paper; you must give me yet a little time to sleep since your grief is just; in which I take a large part, in Qualitie of,

Sir,

Your most humble servant.

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124. *Another Letter.*

SIR,

I Am too much your servant, to remain Dumb and insensible, at the sorrowful report of your fathers death. These lines in acquitting me of what I owe you, will testifie unto you the Part I take in your affliction. I think it will be hard for you to comfort your self after such a losse; but since God does never afflict us above our force, let the force of your judgment work your consolation. The most sweet consideration you can have, is, that you were witnesse of the last actions which your Father did, before his retreat out of this world; which having either few or no examples, may be a sufficient cause of your Quiet, everie time you consider their importance. Live honestlie as he did, and die in the same manner; you are in the right way to the place whither he is gone; and if he have anticipated you some few daies, those will seem but a Moment, when you are arrived at the end. Solace your self then in his absence, since the innocencie wherein you live, is an infallible Assurance to you, that you shall see him verie suddainlie. I will give you like undoubted Testimonie of the

paſsion which I have to your ſervice, whenſoever you pleaſe to honour me with your commands, as being, *Sir*,

Your moſt humble ſervant.

125. *Anſwers to the Letters of Conſolation.*

SIR,

I Do not excuſe the long time that I have ſtaid in returning you thanks for the part which you did me the Honour to take in my affliction; becauſe the grief is ſtill ſo ſenſible to me, that I cannot imploy my Spirit without Violence in any other thoughts but thoſe of my misfortune; Not that I remain not entirely Reſigned to the will of God, and fullie reſolved to patience; but yet all this cannot hinder my ſorrow from injoying an abſolute poſſeſſion of me: and for an increaſe of miſchief, my grief-ſick Humour does render it ſo agreeable, that I have not ſo much Libertie as to complain, though it devour me by little and little. Yet I ceaſe not to be extreamlie obliged to you for your Pious and Charitable Counſels, which you were pleaſed to give me, aſsuring you that I will take my ordinary Leſſions of Comfort out of them. Notwithſtanding, I muſt tell you with my ancient freedom, that as my affliction comes from above, 'tis from thence onely that I expect a remedie; how good a Phyſitian ſoever time be. I deſire nothing of you but Prayers, intermingled with commands; to the end that my obedience may make me worthie the good opinion you have of,

Sir,

Your very humble ſervant.

126. *An-*

126. *Another Answer*

SIR,

I Must confesse your Charitable Letter did much comfort the losse which I lately sustained; and the more, because it gave Testimonie of your feeling in my affliction. In such accidents as these, I never find more Consolation, then to see my self lamented by my friends; amongst whom since you possess the first rank, I leave to your own consideration whether your letter were agreeable to me, or no: Yet for all that I cannot cease my Tears, my Sorrow increasing upon me daily more and more, through the Remembrance of the Misfortune which was the cause of it. And truly after this losse, I cannot apprehend any other; which might serve me for a very effectual admonishment, if I were Capable of receiving any. I would say more, if my Tears did not blot out my Writing. Wherefore in brief, I do desire of you, that you would be pleased to conserve me the Honour of your Remembrance, and add not the Losse of your Friendship to this which I already sustain; since I am with Passion,

SIR,

Your most humble and most obliged servant.

127. *Letters Consolatory to a Husband upon the Death of his Wife.*

SIR,

I Know not in what Tearms to begin to comfort you, your losse appearing to me so great, by reason of the excesse of your Affliction, and my Resentment, that I am far more disposed to accompany your tears, then able any way to solace your Misery. You know Misfortune has taught me by Experience

Experience to value a Diſcontent of that Nature, having heretofore ſhed tears for the ſame ſubject; ſo that repreſenting to my ſelf that which I have ſuffered in a like Incounter, I muſt needs tell you, you are not to expect your remedy from any Place but Heaven. Though I denie not but time may work much upon that kind of Maladie; yet the term is ſo long that the little remainder of Quiet, which is left after the Purge of our diſcontent, ſtaies not ſo long as to give us an abſolute and full Poſſeſſion of it. Wherefore be aſsured, that God will not abandon you, if you adore his Providence with ſubmiſsion; a means to which, is, if you conſider that you are continually in Election to ſee your Wife again, and ſooner too then perhaps you imagine. Pardon me Sir, for my freedom of ſpeech; I cannot flatter you, being to that Point, as I am, Sir,

Your moſt humble ſervant.

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128. *Another.*

SIR,

THough I be not able to Comfort you in your Wifes death, yet it is ſufficient for my ſatisfaction, that I witneſs unto you the great part which I take in your Affliction: onely I will put you in mind, that in Sorrowful Accidents, Patience is the chief Remedie, after our Reſignation to the will of God. Our tears and complaints are in vain, ſince they do but provoke Heaven, inſtead of appeaſing it. When you eſpouſed that vertuous Ladie, the Notary who paſsed the Contract of your Marriage, forgot not to inſert this Clauſe, that the ſurvivor ſhould enjoy the rights of Widdowſhip. What reaſon have you then, to lament a death which

which you foresaw so long since, as if you had been assured, when you took her, she had not been subject to it? she prevented you in an Inevitable Fashion; and perhaps it will not be much; Ten years more or lesse, are but an instant to that of death; For which I would wish you prepare your self; what leasure soever you have, I can assure you, you will have very little spare time. But I must not incur the Fault from which I promised to exempt my self: I ask you Pardon, since my Crime is occasioned by my zeal, as being,

SIR,

Your most humble servant.

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129. *Another.*

SIR,

THe Friendship and service I vowed to you long ago, have made me so sensible of the sorrowful Newes of your Wife's death, that I stand in need of the Consolation which all the World does administer to you. Expect not then any Comfort from me, being afflicted as I am. All that I can say to you is, that your Wife dying in that innocencie, in which she alwaies lived, has left you in my opinion a greater cause of Envy, than of sorrow. Wherefore, I would not have you Dream of any thing so much, as of following her; and since you are every hour hastening to your end, change the Nature of your tears, lamenting more that she has left you behinde her, than that she is gone before you. This is all the Counsel I can give you, together with a new assurance that I will live and dye *Sir*,

Your most humble servant

130. *An-*

130. *Answers to the Precedent Letters.*

SIR,

THE Grief which I conceived for the losse of my Wife, would not permit me sooner to render you thanks, for the pious resentment you witnesse in her behalf, I alwaies thought you would participate in my Misfortunes, because you did me the Honour to love me: And the rather because I knew you were interessed in my Sorrow, as having lost a most humble Servant. Yet I remain indebted to you for the Charitable care which you took in comforting me, though it were in vain, since I cannot so soon quit the Memorie of a losse so important to my repose. Men may tell me as much as they please, that my miserie is without relief: 'tis because of that, that I am void of comfort. To cure it, is a work of the Hand of God; and all, that time and my Friends are able to contribute, does but serve to dispose the matter, which the Almightie must inform when he pleaseth. Yet Sir, though my misfortunes be in their Flood, they have not drowned the respectful observance I alwaies used in your behalf, as having made a vow to coffin up with my self the Qualitie of,

Sir,

your most faithful servant.

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131. *Another Answer*

SIR,

I Could heartily wish, that the Sorrow I conceive for my Wifes death, were capable of consolation, that so I might make use of the Charitable precepts you were pleased to give me, for which I render you most humble thanks: But truly Sir, my Affliction is so great, that if God do not soon

soon play the Physitian, I can expect remedie from nothing but death. So that how constantlie soever I beare my misfortune, the verie sorrow wherewith it is accompanied, will thrust me by little and little into my Grave. Not that I have not wholly resigned my selfe to the will of God; but because being not able to make the resignation in all poynts absolute, the remainder of my Libertie serves to no other end but to torment me; Make your Prayers to Heaven for me, that it would please to conduct me suddenly into the Haven of quiet where you now are; I expect of your devotion this favour from the divine goodnesse as you ought to expect all manner of service from the friendship I have vowed unto you, as being with passion,

SIR,

your most humble servant.

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132. *Another Answer.*

SIR,

I Can thank you for nothing but your good will which you witnessed to me, in those wholsome counsels you were pleased to give me touching the losse which I have latelie sustained; for how powerfull soever your reasons be, they can never lessen my sorrow, and much lesse be able to heale it. Those that see my Misfortune, consider it but as an accident that arrives everie day, and which torments at the same time an infinite number of Husbands; but if they could penetrate into the bottome of my soul, that they might know the just cause of my continuall lamentation, the wisest of them would be constrained to approve the eternity of my complaints, since they would know thereby how hopeless they are of cure. 'Tis true there is

nothing

nothing elſe now able to give me ſatisfaction, which makes me find ſome kind of comfort in the ſhortning of my daies, ſince I ſolace my ſelfe in my departure, knowing it tends to the accompliſhment of my griefe You'l tell me perhaps I ſpeak not like a Chriſtian; I am one howſoever; but the affliction to which I have abandon'd my ſelfe, will not ſuffer me to injoy any other light then that which ſhowes the way to my Grave. I returne to the obligation wherein I am bound to you for the honour of your remembrance and charitable admonitions, and to witneſſe unto you the Reſentment they have left in me, in Qualitie of,

SIR,

Your moſt humble ſervant.

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133. *Another Anſwer.*

SIR,

I Confeſs the admonitions which you uſed in the laſt Letter wherewith you were pleaſed to honour me, touching the loſs which I have ſuſtained of late, by the death of my Wife, were ſo ponderous, that I could not chuſe but receive thereby great Conſolation. 'Tis needfull (as you ſay verie well) that our firſt leſſon of conſtancie, ſhould be the reſignation of our Wills to God; and that all the Study which we are to imploy therein, ſhould be but to perfect that action, I acknowledge it verie willingly; the experience which I have learned, will ſuffer me to make no further doubt. For God laid the affliction upon me, and he himſelfe is my comforter. His Juſtice puniſhed me, but his goodneſſe has made me find ſo much ſweetneſſe in my miſerie, that inſtead of complaints, I am bound to render him Everlaſting Thankſgiving. Howſoever,

continue

continue me the favour of your good Counsells, with the Honour of your friendship, and believe if you please, that I will be all my life,

SIR,

your most humble and most obedient servant.

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134. *Consolatory Letters to a Lady or Gentlewoman upon her Husbands Death.*

Madam,

I Had no sooner heard the sorrowfull news of your Husbands death, but I put Pen to Paper, to witnesse unto you at the same time, both the sorrow which I conceive, and the resolution which I have taken to dye in your Ladyships Service. If I thought my selfe able to comfort you, I would do my endeavour most freely; but the remembrance of your Vertue forbids me, since it alone is sufficient to give you the Lesson, which it made you practice heretofore, in other Encounters of Misfortune. 'Tis true, this is more penetrating than all the rest; therefore your constancie should employ all her endeavours to surmount your grief: and since grace only can give us the greatest part of our force, you have more (in my opinion) to hope for than to feare, in this Combat. What if Heaven be provoked against us: it never affrights us with the noise of his Thunder, but it rejoyceth us verie suddenlie with the cleare shining light of his Sunne-beames; but if you be prest with impatience in this supprisal of Sorrow, dry up your teares, cease the continuation of your Sighes, you shall find the Soveraine Remedie of all your Ills, in the practice of these actions. Mine shall be alwayes directed to your Honour and service, as being

being from my Heart rather then Mouth,

Madam, *your most humble servant.*

Madam, 135. *Another.*

I Find in my selfe a greater disposition to lament with you the losse which you have sustained, than I judge my selfe able to give you comfort. For if you be deprived of a Husband whom you loved intirelie, I am robbed of a friend for whom I would have adventured a thousand Lives. Truely Madam I am so wholly taken up in my owne sighes, and tears, that I cannot think of yours, but in some intermediating Hours, be they never so extreame. So that instead of giving you comfort, I am more like to perswade you to render your Complaints everlasting. You may seek another Husband to a faire purpose; the world is too narrow to find his Equal. And for my selfe, I may truly say, the mould of my old friend being broken, I should spend my Travell in vaine, if I went about to parallel him amongst my new ones. Let us then solace our selves in our affliction Madam, since it is extreame: the extremitie of it will soon teach us the way to our Graves where we shall find a remedy for our ills. If it be lawfull to love perfectly, no man will hinder us to lament without cease, since continual teares are the testimonies of a perfect Love. In the case I am in at this present, I am able to give you no other advice; yet if God give you the grace not to despise my Counsell, I shall never reproach you for it; but rather beseech you that you would make your Prayers to God, for my like happinesse, and to believe that if I be extreamely afflicted, I am no lesse, *Madam,*

Your most humble servant,

136. *An-*

136. *Another.*

Madam,

HAving given you a thousand Testimonies of the particular esteem I made of your Husband I hope you will not now doubt of the Resentment which remaines to me for his loss. These lines notwithstanding shall give you new assurance of it, and likewise of the good will which I have to do you service. If I were capable of giving Consolation, I would begin with my selfe, being sensibly touched with the same affliction which torments you. But I leave that care to your judgement and vertue, considering that the strength of the one will supply my weakenesse, and the precepts of the other will exceed all the counsell and advice I can impart to you. Besides, knowing you to be wholly resigned to the Will of God, that resignation will be the soveraigne remedie of your distress. The heavens do alwaies afford us comfort for the ills they send us; but they expect submission, to make us worthy of that favour which I hope you are already in state to obtaine, it being the onely meanes to live at Quiet in the middle of distresses; For my part I will alwayes interesse my selfe in yours, as being with passion the same I alwayes was,

Madam,

your most humble, and most obedient servant.

137. *Answers to the precedent Letters.*

SIR,

I Believe the loss I sustained in the death of my late Husband, does touch you very sensibly, since in your own particular you are robbed of a most reall friend and faithfull servant; but as for my own interest, my affliction is so great, that

if God do not comfort me very ſuddenly, I ſhall die very ſuddenly of grief. You may judge by the ſtate I am in at this preſent, what comfort I can expect from my miſerie: for, as my Fortune and Happineſs are equally buried in my Husbands grave; except he revive, I ſhall never be able to revive out of the grave of ſadneſs, and diſcontent. All that I have reſolved in this extremitie, is to reſign my ſelf totally to the Will of God; and ſince your Prayers may be favourable to me in that behalf, I beſeech your for their continuation, for which I ſhal be indebted to you all my life, and in quality of,

Sir, Your moſt humble ſervant.

138. *Another Anſwer.*

SIR,

THrough my Tears, I read the Comfortable letter which you did me the Honour to write unto me, touching the Death of my late Husband; and the little ſpace which I imployed in drying them up, give me time to render you thanks. I reſolved to have writ more at large, when I took Pen in hand; but the ſorrow which I endure, will ſcarce give me libertie to aſſure you that I am,

SIR,

Your moſt humble ſervant.

139. *A Letter from a Widdow, certifying a friend of her Husbands death.*

SIR,

THis Sorrowful Letter ſhall inculcate nothing but death into your memorie, aſſuring you that you have loſt a moſt real admirer, and faithful ſervant, in the Perſon of my Husband. Pardon me if I ſay no more; the Pen fals out of my hand, and my

my tears blot out my writing: I am the most afflicted Woman in the World, and

Sir, your most humble servant.

140. *A Letter from a Husband to his Wife, comforting her upon the Death of her Son.*

Wife,

IT is with an extream Sorrow that I am constrain'd to trouble your quiet at this present, with newes which at the first view will be able to renew your accustomed extremitie, if it be not supported by the Resignation of your will to God. But knowing that you are alwaies disposed to undergo the Lawes of his Providence, I take the boldnesse to let you know, that that very Providence of God, has sounded a retreat out of this World, to our eldest son. This Accident, how new and strange soever it seem, must not so strictly seize upon you, that you murmur against the Author. You must resist the attempts of Sorrow by my example; and after you have shed some tears, which the Qualitie of Mother will constrain you to, you must adore (in drying them up) the Omnipotency of him that gave the blow; to the end that he redouble not his Wrath, in depriving us of the Comfort which as yet remains with us. Do not think that I am insensible at this Misfortune; it touched me to the quick: and the more, because I am constrained to partake it with you. But since God has ordained us to this affliction, we ought to witnes by the Moderation of our Complaints, that there is no excess in his Chastisement. I leave the thought of all these Considerations to your self, with assurance that I remain,

Dear Wife,

Your most faithful Husband.

LOVE LETTERS upon all sorts of Subjects.

141. *And First of Presentation of Service*

Madam,

THE inclination which I have to esteem you more than all the rest of the world, obliged me at this Present, to offer your Ladyship my most humble Service: And to assure you, that if you be pleased therewith, I shall never change the Resolution to be all my life,

Madam,

Your most humble, and most obedient servant.

142. *Another.*

Madam,

I Should not take the Libertie to let you know how extreamly I honour you, if the absolute power of your beauty did not force me to it, Which relating to the violence it useth in my behalf, will easilie (I hope) obtain Pardon for my Presumption. My desire in this is no other but onely to know whether you be pleased I should Everlastinglie bear the Quality,

Madam,

Of your most humble, and most obedient servant, M.

143. *Another.*

MADAM,

I Could no longer conceal the Resolution which I have taken, to serve you all my life, and bear the Character of your love eternally, if my Service and love be agreeable to you. You may signifie

nifie it to me when you please, that I may have the Honour, and satisfaction to bear in Publick every where the Quality,

Madam,

Of your most humble, and obedient servant, M.

144. *Another.*

MADAM,

I Must of necessitie for my own quiet declare the desire which I have to love and serve you, if you judge me worthy so great an honour. Your merit obliged me, and my inclination constrained me to it. I expect only to know your will, that I may perfect my determination of professing publickly the style, *Madam,*

Of your most obedient servant.

145. *Answers to the precedent Letters.*

SIR,

I Am much obliged to you for the good will you witness in my behalf: but I have no other liberty left me, except to give you thanks, as I do very humbly: assuring you that I will conserve your remembrance for an acknowledgement in Quality,

Sir, *Of your most humble servant.*

146. *Another Answer.*

SIR,

I Have nothing but thanks to offer up to you for the Honour you were pleased to do me in your last Letters. And though they be ordinarie effects of your Civilitie, rather then Proofes of your love, yet I cannot chuse but be extreamly obliged to you, which I beseech you believe, and likewise that I am, *Sir,*

Your most humble servant.

147. *Another Answer.*

SIR,

I Doe not excuse my selfe for not answering your last Letter, because my will does so absolutely depend of my Parents inclination, that you are to learne of them that which you desire to know of me. Yet your good will shall oblige me to be in acknowledgement all my life,

SIR,

your most humble servant.

148. *Another Answer.*

SIR,

YOu know the state I am in, I must neither accept nor refuse the Offers which you make me, contenting my selfe to witness unto you the resentment which they left in me, with assurance that I honour so much the merit of your mistress, that I shall alwaies prefer it before the Condition,

SIR,

Of your most humble servant.

149. *Letters to demand an Answer.*

Madam,

YOur silence nourisheth a Continuall doubt in me, whether my Service be acceptable or no. You may resolve me when you please by some short Answer, if you judge me worthy the favour and Qualitie of,

Madam,

Your most humble and most obedient servant.

150. *Another.*

Madam,

IF you knew with what impatience I expect the Favour of your reply, I assure my self your charie

rie

tie would oblige you to ſet my mind at quiet: But as that is an Honour which I muſt expect from your Goodneſs, rather then the paſſion I have to your Service (not knowing whether it be agreeable to you or no) I muſt have recourſe to prayers, beſeeching you verie humbly to vouchſafe an Anſwer, which may authorize the quality, I bear of,

Madam,

Your moſt humble and moſt obedient ſervant.

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151. *Another.*

Madam,

THe Reſolution I have taken to ſerve you all my life, does too farre intereſſe my repoſe, not to deſire your pleaſure in that reſpect. I hope for this favour from your goodneſſe, as you ought to expect from my duty, all manner of obſervance; being deſirous to live and die, if you be pleaſed,

Madam,

your moſt humble, and moſt obedient ſervant.

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152. *Another.*

Madam,

THis Letter is ſo Curious to learne newes of her former Companion, that ſhe would needs begone in that purſuit, almoſt againſt my will. Let me know then if you pleaſe, whether the firſt was acceptable or no, to the end that either I may continue you my ſervice, or ceaſe to be further importune. Theſe are the moſt humble prayers of,

Madam,

Your moſt obedient ſervant.

153. *Anſwers to the precedent Letters.*

SIR,

I Took the Libertie to write unto you ; but not to reſolve you in your requeſts. You know the qualitie of Daughter does ſo ſubject me, that I cannot violate the reſpect I owe unto my Parents yet I confeſſe my ſelfe much indebted to your good nature, being, *Sir,*

Your moſt humble ſervant.

154. *Another.*

SIR,

I Was reſolved to keep ſilence not knowing what anſwer to give you ; but ſince you require a Letter this ſhall tell you, that I have no other reſolution than to honour you as your merit does oblige me ; and that in requitall of your Civilitie, I ſhall make my ſelfe accounted in all places,

SIR,

Your moſt humble ſervant.

SIR, 155. *Another Anſwer.*

I Send you this Letter : becauſe you deſire it : but it is onely to aſſure you of the ſmall abilitie I have to ſatisfie your requeſt. You know you are to addreſſe your ſelfe to others than to me. Yet I beſeech you, believe that I eſteeme my ſelf much Honoured in the teſtimonie of your affection, being, Sir,

your moſt humble ſervant.

156. *Another Anſwer.*

Sir,

I Am obliged to you for two Letters : but I muſt tell you for Anſwer, that you are to expect no more from me, having no other Libertie but this onely

onely which I take to assure you of it. I speak not this because I reject the Honour you are pleased to doe me; but because being extreamely sensible as I am, the qualitie of Daughter affords me no more power to publish the style of,

SIR,

your most humble servant.

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157. *Letters upon the absence of ones Mistress.*

Madam,

HAving given you such absolute proofs of love as I have done, I hope you will make no doubt of the griefe which your absence causeth in me: You can scarce believe the one, without giving credit to the other: and this is the thing which gives me some kind of Comfort in my affliction. If I durst presume to supplicate for your returne, I would do it with as much earnestnesse, as a sicke man would implore the presence of his Physitian: since I can assure you, yours is as necessary for my repose, having vowed to live and dye,

Madam,

your most humble, and obedient servant.

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158. *Another.*

MADAM,

IF you knew how sensible I were of your absence you would scarce be able to defend your selfe against the attempts of Pitty, how cruell soever you were by nature. I suffer a torment whose report onely would force my enemies to compassion, and yet can hardly believe that you regard it, being far from imagining you are touched by it in the least respect. But, since you were borne into the world for no other end than to be admired

and

and I doe endure all manner of misery, I must expect no remedy but from patience, and the consideration of the quality which I bear of,

Madam,

your most humble, and most obedient servant, M.

159. *Another to the same purpose.*

Madam,

I Have lead so sorrowfull a life, since the day of your departure, that if I should recount it to the most insensible souls of the world, 'tis credible they would be moved to compassion. Yet I doe not desire to stir up that passion in you, sufficing my selfe that you take notice of it, to the end that you make no doubt of my love, and less of my constancie. I must tell you then, that having lost both my appetite and repose, I pass over whole dayes without eating, and whole nights without sleep. I may seek contentment to a faire purpose in the Conversation of my friends: but I can find it only in Solitude, where my thoughts as ingenious as your selfe to increase my affliction, represent nothing to me but your cruelty. Judge now if I be not one of the most wretched Lovers in the World. Yet my consolation is in this, that I suffer all these Afflictions for the most worthy subject living, and for whom I would lose a thousand Lives, as being,

Madam,

your most humble servant, and most faithfull Lover.

Madam, 160. *Another.*

IF my life be considerable to you, returne very quickly, that I may be cured of a mortall sicknesse, which has surprised me by reason of your absence.

sence. You ought to be carefull in conserving me, in the passion which I have to your Service, knowing there be few in the world can give so good a Testimony of your worth, to which long ago I dedicated my selfe,

Madam,

A most humble and obedient servant.

161. *Answers to the precedent Letters.*

SIR,

LOve's diseases are so easie to cure that I never spend my Charity upon such Persons. If you be surprised with that kind of Malady, my absence (wherefore you complaine) will soon afford you a remedy; but if that should not prove as I exspect then (to your own advantage) the truth of your affection will appeare by the continuance of your constancie, which shall render me, as far as liberty permits,

SIR,

Your most humble servant.

162. *Another Answer.*

SIR,

YOU know I am not accustomed to credit the complaints of Lovers, because they dye so often in word and appearance, that the report of their afflictions does now passe for a Fable. This I give you assurance of, and likewise that I am,

SIR,

your most humble servant.

163. *Another Answer.*

SIR,

I Believe you suffer lesse paine, then you have taken to describe that, which you say my Absence

produceth

producer in you. My beautie I am sure, cannot cause either affliction or sorrow in any man. So that if you continue your complaints, I shall be forced to begin my Reproaches; Cease then your discourse of sorrowes, and Griefs, and Sighs, and Lamentations; 'tis a Language that Molests me extreamely, and which makes me speak thus freely to you, in qualitie of,

SIR,

your most humble servant.

164. *Other more obliging Answers to the Precedent Letters.*

SIR,

I Am sensible of the Affliction which my absence causeth in you; but as it is unavoidable in the Condition I am in, you must of necessity resolve to be patient, since it is the only remedy of your ill. Do not undertake a journey to see me but expect some occasion or other, which will soon offer it selfe. Comfort your thoughts with this hope, and the rather because I will partake in the sweetnesse of it. What need you feare? know you not that if you love me extreamely, I will revenge my selfe with the same weapon; and if you be constant, I will lose my life rather than my Resolution to dye,

SIR,

Your most humble, and most faithfull servant.

165. *Another Answer.*

SIR,

IF I had the power to comfort you with my Presence, you should soone see me where my Letter is now. But being under the subjection

on of a Father and Mother, who gave me not ſo much as the Libertie to write to you, all that I can do is to ſteal it, to comfort you with the Hopes of my Return. Believe me Sir, I wiſh for it with Paſſion, ſince I am at that Point,

Sir,

Your moſt humble ſervant.

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166. *Letters proteſting Love and Fidelity.*

Madam,

I Am conſtrain'd to tell you, that of all the Perſons in the World you are ſhe onely whom I affect moſt entirely; Theſe are no diſcourſes of Complement, my ſoul expreſſing all her thoughts with the ſame innocence that my Mind conceived them, having no other object but your deſert onely. If you make doubt of this truth, ſerve your ſelf of that abſolute power which you have acquired over me, to oblige my Endeavours in all manner of proofs. My Honour, and Life, are both at your diſpoſure; I will hazard the one and the other, when you pleaſe either for your ſervice, or Contentment; ſince it intereſſeth my Quiet, that I be eternally,

Madam,

Your moſt humble, and moſt obedient, and moſt faithful ſervant.

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167. *Another.*

MADAM,

THough I ſhould ſay that you are the onely object of my Reſpect, and Affection, I ſhould repreſent but one Part of the Eſteeme which I make of your deſert; for I find you raigning ſo abſolutely in my ſoul, that I have no liberty left me,

me, but only to publish in all places where I come, that I am,

Madam,

Your most humble, most obedient, and most faithful servant, and subject, M.

168. *Answers to the precedent Letters.*

SIR,

THE Lovers of this Age are so accustomed to divulge their Constancy and affection in all places, that they are as far from perswading the belief of it to others, as they are from the true feeling themselves. What pains you take in seeking to give me assurance that you love me? I am so far from giving credit to the least syllable of those discourses made to my Advantage, that it is a great trouble to me to bear them, being fully satisfied if you love me in that height that I honour you, since I am, *SIR,*

Your most humble servant.

169. *Another Answer.*

SIR,

YOU are too Eloquent to be Amorous; a passion so extream, as that which you feigne in my behalf, could never be able to expresse it self, but in feeble tearms. Which forces me to a belief that you imployed more time in Composing that pretty Letter, then ever you did in the Sufferings of Love. But howsoever, your deceit is not so unpleasing to me, that I cease to be obliged to your care in turning it to my Advantage, which I shall alwaies receive, when you are pleased to reckon me in the number of, *SIR,*

Your most humble servant.

170. *An-*

170. *Letters Complaining of a Neglect.*

Madam,

I Am constrained to say that I am most unfortunate, since three years service could never obtain of you to grant they were pleasing or agreeable. Truly, though that recompence (as proceeding from you) be of an infinite value; yet me thinks the effects of so many dutiful regards, might have merited some small acknowledgment of your Civility. But since I have already learn'd my lesson of Love, I am sufficiently instructed in suffering; feeding my thoughts with the comfort of this Consideration, that 'tis You are my Mistresse, and I,

Madam,

Your most humble, and most obedient servant.

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171. *Another upon the same.*

Madam,

I should never have conceived, that since you are publickly honoured by all the World, and perfectly by me, you would have recompenced my Respects with Contempt, and my Love with Hatred. 'Tis true, the Slavery wherein I am tied, forbids me to demand a reason for what you do. Yet my Prison allows me this liberty, to tell you that you are too rigorous to be so beautiful: and that except you change this severe Humour, wherewith you tyrannize over me, you will run the hazard to lose, *Madam,*

The most humble, and most obedient of all your servants.

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172. *Answers to the Precedent Letters.*

SIR,

I Wonder you should Complain of my Neglect, having alwaies had Esteem for your desert. 'Tis true,

true, my austere Humour has oftentimes given you subject to grieve; but I beseech you think I was never guilty, but in appearance onely, of that which you accuse me, being alwayes inclined to nourish a good opinion of your Merit, in quality of,

Sir,

Your most humble servant.

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173. *Another Answer,*

SIR,

YOU have no pretence to divulge me the most cruel and disdainful Woman alive: for when you maintain such discourses, those that know my disposition, will easily know you are in Anger; otherwise neither could they excuse your humour, nor I your misbelief. If my actions had merited the proof of your Studie, you would have had a better opinion of my inclination, since the first time that I have had the Honour to practice you; but such is my misfortune, that all my endeavours are not able to nourish in you a good conceit of,

SIR,

Your most humble servant.

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174. *Letters Complaining of Inconstancy.*

MADAM,

I Never thought that after so many protestations of fidelity, you would have lost even the remembrance of having made them. Hereafter, fraile shall not be esteem'd an adjunct of Humanitie, since in yours you are most inhumane, having thereby exposed to the utmost peril one of your most faithful Admirers. But live contented in your new Conquest, and know, that of all the Servants whom your Fickleness shall acquire you, you will never

never find any that will equal my affection, or be to that point that I have been,

Madam,

Your most humble, and most obedient servant.

175. *Another.*

Madam,

I Must let you know that your Inconstancy has provoked in me more Pitty, than it has procured me ill, being willing to lose the Possession of that to day, which I could not maintain till to morrow. I say Pitty, because I have some respect to your Honour, which is more interessed in that Action then my Contentment. I pray God this Lightnesse may give you as much Satisfaction, as it caused you blame, in the Eye of the World. I shall alwaies be glad of any good Fortune that shall happen you, as making profession to be still,

Madam,

Your most humble, and most obedient servant.

176. *Answers to these kind of Letters.*

SIR,

I Shall receive Praise, rather then Reproach, from all that know the Reason of my Change; for I was obliged to it in so many respects, that the least of them will sufficiently accuse you for having condemned me. I will give you an account of this Action when you please, and when you are truly informed how things passed, I will have no other judge but your self, what interest soever you pretend to have in the Suit. 'Tis from the heart,

Sir,

Of your most humble servant.

177. *Another.*

SIR,

IF you knew with what violence I was constrain'd to this Mutation, I make no doubt but you would esteem me far more worthy Praise, than Reproach. Imagine the power of a Tyrannical Father towards his Daughter under his obedience: She may weep her fill, he bathes himself with joy in her tears; her Sorrowes, and Lamentations do but increase his fury. This is the case I am in at this present. I leave to your self to Consider what I am able to do against so strong an Enemy. The onely consideration which remains to me, is, that if I have lost the Quality of your Mistress, yet I will conserve everlastingly, That of, *Sir,*

Your most humble servant.

178. *A Letter to demand the Picture of ones Mistress.*

Madam,

I Hope you will grant me this humble intreaty, which is, to give me your Picture, knowing I value the original more then all other things in the World; that beautifull substance, whose Features, and Graces you animate with so much sweetness, appeared in my sight so adorable, that I long extreamly after the Shadow. You may give comfort to this impatience of mine when you please, by granting me the expectation of that favour: Which I will place in the Ranck of the greatest Felicities which ever can happen me, since it gives me the noblest meanes of Testifying the Resentment which I have, in quality of,

Madam,

Your most obedient servant.

179. *An*

179. *An Answer to this Letter.*

SIR,

YOur intreaty is so obliging, that I am forced to grant it, being glad you should have often before your Eyes the Image of her that honours you extreamly. You will do me a favour to believe it, and likewise that I am,

SIR,

Your most humble servant.

180. *A Letter to demand of a Mistresse her Hair.*

Madam,

I Hope you will not wonder if having enjoyed so sweet a Servitude, I seek after new chaines, by demanding a Bracelet of your Hair. To tell you how highly I shall esteem this favour, I must have recourse either to your merit, or my own Love for expression; and being you have perfect knowledge of them both, I leave the Consideration to your self; together with that of the Passion which I have to your Service, as being more then ever,

Madam,

Your most humble and most obedient servant.

181. *A Favourable Answer to this Letter.*

SIR,

YOur Merit is of so powerfull a perswasion, that I am forced to grant you your request. I will not oblige you to silence, knowing that your Discretion has already prevented my Desires. 'Tis sufficient to put you in mind, that as these favours are not Vulgar, so they require a secrecy of Faith in the Receivers. I hope you will keep it inviolably, while you Remember that I am,

SIR,

Your most humble servant.

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A COLLECTION OF DIVERS Moral Letters,

Penned by the moſt Ingenuous Wits of FRANCE.

Collected by *Mounſieur La Serre.*

THE THIRD PART:

BOOK I. LETTER I.

Written by the Cardinal of Perron *his Eminency, to comfort the Admiral of* Joyeuſe, *for the death of his Miſtreſs.*

I Have ever ſince the receipt of your Letter been troubled with ſickneſſe, eſpecially with a Rheume falling upon my ſight, which hath ſo perplexed me theſe two or three moneths, that I have not been able ſo much as to look ſtedfaſtly upon a ſheet of Paper. I ſhould grievouſly complain of this dyſaſter which hath been ſo adverſe to me, as to deprive me of my chiefeſt earthly bliſs,

namely, of answering your Letter, but that it hath proved a happy means to facilitate now the doing of it. For time hath partly performed that which you might expect my Letters should have done; it being the most assured remedy that can be applyed to a grieved mind, whose sores it mitigates with the salve of oblivion; whereas other medicaments make a deeper impression in the wound, by heasing too violently, I shall therefore reap this profit by my delay, and be better confirmed in my hope of having my Letter take effect, because time may peradventure have prepared you for those remedies which before would not have wrought with you when the wound was yet fresh and bleeding. So that I may as a fortunate Physitian come upon the declining of the disease: For questionlesse having been three or four moneths oppressed with this grief, you have recalled into your mind all those things which may conduce to the easing of your burden. As amongst the rest, that humane felicities are subject to change, especially a Lovers happinesse, which is grounded upon the like inconstancy: and therefore those who are subject to this passion, must alwaies be prepared to suffer the same afflictions, and see themselves cruelly divided and rent from themselves. For Lovers losses proceed either from death, or the beloved parties inconstancy and infidelity. But those which proceed from the latter, are beyond compare more difficult to be born. For amidst the discomfort which is caused to you through the losse of that which was so pleasing to you, if death onely have snatched it from you, there is some sweetnes mixed with this bitter Cup, and some Comfort through the remembrance of what is past. When

you

you think how beloved your selfe onely was, and how this dysaster hath had power sooner to deprive her of life, then of affection. It was a saying of the Ancients, That we ought not to judge of the happiness of men so long as they were alive, because that many times amidst their greatest prosperities arrived some dismall changes which disturbed all their felicity; so that death seemed to do a courtesie to those it tooke away during the course of their prosperous fortunes, before any dysasters crossed them, giving them this advantage above others, that they had enjoyed an entire felicitie without the mixture of unhappinesse. And it is a kind of favour, that death hath taken her in the midst of a violent passion, in which she thought upon nothing, nor breathed any thing but you; that you may enjoy this content to have been the Sole possessor of that sweet soul, without any spark of infidelity, or touch of change. Besides, if you bemoan your losse for your own particular, you may make accompt it is not irreparable; for Nature having let you live extreame worthy of love, it is impossible but she hath left something worthy of bestowing its love upon you; so that being beautified with such Graces which you make dayly more resplendent with your Noble Actions, it remaines in you to see your self inriched by the like conquests prepared for you, not by fortune but by merit. And besides those remedies wch time might procure a dull & idle soul, yours being continually diverted and set a worke cannot receive this impression so deep as another: it being very difficult for two severall passions to harbour together with so much equalitie in one spirit, but that one will be overcome by the other; and that the

desire of glory which hath alwayes possessed a great part of you, fighting against Love, will at last vanquish and subdue it; And cause you with alacrity to bear particular afflictions amidst so many Trophies which are erected to you, and so much reputation as you dayly gaine; And that you will make such use of them as that Roman Captain did, who seeing his Triumphs mixed with the Funerals of his Children, gave fortune thanks, that amongst so much Honour and Glory she would be contented with that part, acknowledging it was fit she should have some sacrifice offered unto her. So that amongst so many great and prosperous adventures of recovery of Cities, and Provinces, you will be content to pay Fortune some tribute, who never gratifies men so liberally without mixing her bounty with some envy or malignity. Time therefore having laid these things open before you, me thinks I should easily perform what is left for me to do; and that I shall not need to use many words to divert you from this sadnesse; but shall rather seek again to open the sluces of your now dried up-tears: For as wholly yeelding to grief, is a sign of a weake and effeminate Soul: So is obduracie and the not being moved at all with it, a sign of an inhumane nature; and chiefly in such kinds of dysasters, wherein the most setled resolutions are shaken; it having many times so happened, that those who had valiantly withstood the strongest assaults of Fortune, have not been able to resist these petty passions, which have touched them in such a place, where the soul lay open and unguarded, and hit them where they had no armour: so that this facility, which I should blame in others (because Love is a proper-

ty

(inherent to generous ſouls) I will not onely not blame it in you, but endeavour to preſerve it and continue it, that you may not want any part which may conduce to your perfection; ſeeing you ought to be as conſtant in thoſe things which require conſtancie, as pliant in thoſe which require paſſion. I will not therefore commit ſo much Sacrilege as to rob you of ſenſe, and forbid you to grieve upon ſuch an occaſion, wherein, if ever plaints were permitted and excuſable, they are moſt juſt and neceſſarie. Wherefore inſtead of applying remedies to your grief, I will ſeek to exaſperate and provoke it, and will conjure you by the goodneſſe of your nature, and as you would ſhun ingratitude, to lament this loſſe, and accompany it with the hotteſt and moſt unfeigned tears that ever were ſhed. Thoſe fair Lights which glanced ſo many flames into your eyes are now cloſed and hidden. Thoſe Golden haires which chained and gently entangled your Soul, have loſt their ſtrength and conſtraining force. That fair mouth which held your name ſo precious, and dear, that though it never uſed to ſpeak from the purpoſe, yet inſpired with Love and paſſion, would take delight in naming it a hundred times in an hour, and uſe far fetched circumſtances, to bring in an occaſion of uttering it, is now cloſ'd up and mute, and cannot utter that word which was ſo ſweet and pleaſing to it. All thoſe Roſes are withered and defaced, and of all thoſe Graces and perfections which nouriſhed your deſires, there remaines no more to you, now, but the remembrance that you have loved them: and if your ſoul, alas? be alſo full of forgetfulneſſe and ingratitude, you now have nought of her left. What comfort can you then hope for,

or

or receive in such a losse? And if your soul were as hard and insensible as a rock, yet might there issue forth of it fountains and streams of Teares. You lost a thing, the possession whereof was more to be desired by you, then any other thing in the World, and have lost it at such a time, as you had most reason to desire the preservation of it. Had Heaven but pleased to spare her till your return, and let her have enjoyed the honour of so many Victories and Trophies; But it envied (it seemes) your happinesse, and would not grant you this advantage, for fear lest your Glory should be doubled by the content she would have received if she had lived. For questionlesse the repute which you have gained in this your last voyage, is nothing so pleasing to you as it would have been, could you have related it unto her: or as it would be, if her fair eyes were yet full of light and life, to be spectators of those Triumphs which are prepared for you, and serve for bright and shining Suns at the day of your arrival, to make it the fairest and most glorious day that ever was.

For Ambition though it be a desire of being generally respected, yet being joyned with some other Passion, it conforms it self unto it, and becomes of its quality. So that when we bear any particular affection to a thing, and that the desires and motions of your soul turn but towards one object, as it is in this Passion of Love, all the content we receive by the notice which is taken of our merits, takes its course that way; and the reputation which we obtain of others, is indifferent to us, we finding no such delight in it, but when that party which we love looks upon it. I am therefore constrained to tell you, that amongst so

so many favours of Heaven and Fortune, so many happy effects of good hap, and your own merit; the sweetest fruits of your labours is taken from you, namely, the content it would have given you, if she had been partaker thereof. And if that *Theban* who triumphed after a victory, blessed fortune, because it had befallen him whilest they were living, who gave him life, to see them united and Associated to him in his Happinesse; what grief may yours be, that she to whom you were joyned by so much a stronger affection, as the Lawes of the Soul and Election exceed those of Nature, is not now living to gather the fruits and premises of so many Heroick Actions: the desires of which she had sowen in your soul, and nourished the increase of them? She had seen the beginning of your voyage crowned by its issue: and after she had received this last content from her Corporal eyes, she fled up to Heaven with greater joy and satisfaction; Knowing that fortune was grown into a habit unto you, and into an inseparable accident which can never forsake you. But at the least seeing death hath opposed it, now she is above having forsaken her mortal body, which was but a vail and hinderance unto her, and that she is but a meer spirit and pure light freed from all obscurity; which seeth you and discovereth even your most hidden thoughts: If the Affection which she bare unto you be yet imprinted in her, as I question not but it is preserved in that fair soul severed from the body, having been so livelily engraven in it: do so, that amidst the joy and the content which she receiveth, her happinesse may not be hindered or disturbed by this last discontent (which is the onely sorrow she can partake of in Worldly things)

of

of having placed her affection upon an ungrateful and forgetfull person. Serve her after death with the same devotion you did while she was living; Offer up Sighs and Tears to her; Sacrifice your thoughts filled with griefe and bitternesse, which will be so much the more pleasing unto her when she shall see them grow amongst victories and trophies, amongst the favours and cherishings of fortune, and amongst the applauding cries of the whole Kingdome: And that she will know how after you have overcome Cities, and Provinces, you will yet submit to love, and suffer your self to be led in triumph in the mid'st of all your own Triumphs and Conquests. And finally, that the brightnesse and splendor of your glory hath not so dazeled your eyes, as to hide from you the image of her, who ought to preside over all your thoughts and actions. As you are then bountifull in all things, be so now in your Lamentations and Plaints, and honour this losse with the greatest abundance of teares, that ever love could draw from your eyes, and if your own tears be not sufficient, and that you will desire the Muses to shed theirs also upon her Hearse, imploy my Pen in the Consecrating of them to so pious an use, and I shall endeavour to bemoane her death with immortal teares, which shall testifie your griefe to all posterity.

2. *To Comfort* Monsieur *St.* Luke, *for the death of the most vertuous, & most Illustrious Lady* Henrietta *of* Bassompierre *his Spouse.*

THe duty which incites us to give an Answer to such Letters as are written to us, especially to those which come from Persons of quality, forceth

ch me on the one side to answer you, while the compassion of your grief, invites me rather to bemoan your losse, then to comfort you; Knowing my teares will be more acceptable to you, then my discourse. If my obligements sollicite me to yield you reasons for comfort, pitty of your passion commands me silence. Yet I had better take upon me to advise, then to love; alwayes provided that you shall not imagine me to be so presumptuous, as to thinke there is more prudence in me then in your self. I will therefore comfort you, knowing that as the light of the Sun is hindred by the interposal of the Moon, and the brightnesse of the Moon by the shadow of the earth, your reason likewise suffers an Eclips, by meeting with your Passion. And as there is a certaine people that use to make a dreadfull noise, tinkling of Brass and Copper vessels, when any Eclips of the Moon comes, intending thereby to call back her lost Light: so I will endeavour to recall your Eclipsed wisdome with this my Letter, hoping that though it be not so full of knowledge as might be required to mitigate your griefe, yet you may therein observe how lively a feeling I have of your passion: And shall thereby find that in lieu of the honour you do me, in loving of me, your griefe comes to be mine. If I could as well remedy your losse, as resent it in my heart; or advise you as well as I could shed teares to bemoane you, believe that the least thing you should obtaine of me should be my life; and the greatest should be such rare consolations, that there should be nothing wanting to expresse both my Love and Duty. But to comfort you for the losse of your dear Consort, I first implore the assistance

of

of your own wisedom, and conjure you to Remember, you wrong your selfe in making your grief immortall: seeming in so doing to bear her rather envy then affection, and to be fuller of malice then goodness towards her. The life we live in this world, is properly a death, and death is a true life. And if that be so, why do you lament her who hath exchanged death for life? Assure your selfe, that if those blessed souls could in heaven bemoane us mortals, they would never cease bewailing our life, which is properly a meer death. But tell me Sir I pray, whiles your Wife was living, or rather dwelling in this World, she was your joy and dearest delight; I aske you now, whether this joy or delight did spring from your own, or your Consorts good? If you answer me, it sprung from her good, and not yours, behold what cause you have to rejoyce, seeing she enjoyes so much the more perfect happiness, as heaven is more perfect then the earth. If you say your delight proceeded from your owne good you have likewise cause to rejoyce, seeing the better part of you, namely your Wife, doth now injoy a glorious and perfect happiness: so that when you shall lay down your mortal Robe, you shall depart with more joy and content, being assured that you are going to find out your better part, which expects you above, with arms stretched out ready to embrace and welcome you into those Heavenly Mansions. Imagine she went before you, fearing least that if you had gone toshew her the way, you would have left her here full of troubles, and desires. Finally did you ever heare that a man imprisoned with one of his dearest friends, did ever

Grieve

grieve if his Friend recovered his Libertie before him? You will peradventure tell me that if I could so much prevaile with fate as to have your Consort restored unto you, you should by the same means recover your content. I answer you, that you shall questionlesse one day recover her, but it shall be with that condition that you shall never more lose her. Comfort your selfe then by these and the like reasons and be merry, or I shal think you believe not there is a heaven, or that you do not intend to be one day there with her. If you purpose to carry your soul thither, let your heart ascend before you, for if your Wife was your treasure, and your heart is where your treasure is; she shall in heaven alwaies enjoy the fruition of your heart. *De Rosset*

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3. *To Comfort the Lady Marquesse of* Mont-lort *for the death of her Husband.*

Written by Mounsieur Du Vair *Keeper of the Seals of* France.

BElieve not Madam I could have been so void of Civility, as to have sent you a thing so little worthy of your selfe, as that small Book of Meditations, without accompanying it with some excuses in a Letter, had I not been desirous to divert your afflicted mind, and give some respite to your eyes spoyled with continuall tears, which I imagined should sooner be done by something you might casually find under your hand, then what you would imagine to be presented unto you purposely to that end. The griefe which possesseth you is somewhat wilfull, and rejects what soever is presented to it for its ease. But I could not deceive your courtesie. It is so naturall in you, that

sorrow which hath choaked up all your other passions, could no way diminish it. You would needs give me thanks, and I must now returne thanks to you for your courteous thanks, which oblige me to further service than I am able to yield you. And seeing that weak testimony of mine affection hath been acceptable to you, I make bold after the ease of your eyes, to desire that of your mind: not to mitigate it with my hand or Pen, seeing far more neater and exquisite ones have in vaine attempted it; but to summon your selfe up to doe it. I mean that active and prudent direction which shined in all your actions, before this obstinate griefe undertook the troubling of your senses. Come to your selfe againe therefore Madam, and think upon what you goe about. You drive away and estrange from you the thing in the world you love best, and which (if you please) you may continually enjoy where, I pray, think you that is, which you so much cherished and loved? You will answer me, In heaven; and so questionelesse it is, full of joy and content, for such is the condition of the blessed. You believe that which is above to be so separated from us, that it can be no more re-joyned to us so long as we live. Oh how much are you deceived. God himselfe who is highest and furthest from our Nature, is continually in us, if our souls be fitted to harbour and entertaine him, and with such a kind of presence that we receive thereby an unspeakable content. The holy Angels are continually about us, and there are severall means to draw them unto us; and the blessed souls, in which the faith of holy love could never die, but they would continually come to visit us, if we made our selves fit to receive them, and did find nothing in us contrary

to

to their nature and happineſſe, which hindred us from journeying towards them. Now what greater obſtacle can there be unto it, than tears and ſorrow? The wings which, muſt carry us up thither, are our thoughts, which animated by our deſires, and by the ſacred ardour of our holy friendſhip, muſt never ceaſe beating till they have raiſed us up to that which we look for. And what do our tears but wet the wings of our thoughts, and weaken and hinder the flight of them? See you not that amongſt the vapours which riſe from the earth, thoſe which proceed from Rivers and Marſhes, and other moiſt places, ſtop in the middle Region of the Aire, forced to melt there, and return from whence they came; whereas thoſe which come forth of drie and ſolid matters, ſoar up to the higheſt Region of the Air; till it being enflamed by the Superior fires, they are turned into Comets, falling Stars, or other Celeſtial fires. And ſo do you believe that your thoughts though never ſo holy, can never mount high, if they be clogged, and wet with your tears. For let us ſay what we will, the cauſes of our tears and Terreſtrial and ſenſual ſubjects; if they, heated by the Sacred flame o[illegible] holy amity, and purified from the contagion of deſires of this world, are mounted upon their wings, and take their flight through the whole extent of your calm and undiſturbed ſoul, as through a clear and bright aire, you will queſtionleſſe overtake that which is fled from you, embrace that bleſſed ſoul, and graſpe that ſplendor of Eternal light wherewith it is clothed, and it conſenting to your religious endeavour, will come down again all along your thoughts as by a thred, giving you a more perfect rejoycing therein, than can be imagined. For if the moſt pleaſing delights

of this world are but ſmall ſparkles, which going from the ſoul ſhine thorow the body, what ſhall two ſouls do perfectly united and mixed in their purity, by the means of their holy and religious thoughts? And then this bleſſed ſoul dwelling within you (at leaſt by the lively image of your vehement thought) will make you believe it is of your own eſſence. For do not we ſee that in corporal things, a violent imagination makes us believe we ſee and touch that which is furtheſt from us? It will poſſeſſe you with full content, and will be glad to find ſtill in you (beſides the rare ornaments of your ſoul) thoſe other corporal graces, which it ſo loved in you, and which ſorrow and grief do daily undermine, if you take not care to prevent it. Try, Madam, that which I ſay unto you, and you will find it moſt true, and make uſe of this troubleſome grief which you cannot rid your ſelf of, to ſpur on your deſire, until you be wholly converted into the ſame deſire of being rejoyned to that, at the loſſe whereof you ſo much repine: as Salt-peter is made uſe of to redouble the active virtue of Sulphur: which notwithſtanding its coldneſſe, ſerves for nothing but ſo far as the fire of the brimſtone diſſolves, and conſumes it. I know not whether my counſel will be pleaſing to you or no, but I am aſſured it will be very profitable; and that it proceeds from him who is as much as any,

Madam,

Your moſt humble, and moſt obedient ſervant.

A Conſolatory Letter written by Monſieur Malherbe *to the Lady Marqueſſe of* Mont-lort, *upon the death of her Husband.*

Madam,

YOu had received my Letters ſooner, had I believed you would have been ſooner capable of reading them. But I verily thought you hitherto ſo buſied in deploring your loſſe, that I made queſtion whether I might with a ſafe conſcience interrupt you; and imagined that I could not without depriving you of an extream content, endeavour to mitigate your ſorrow. But now you have had ſome leiſure to reſtrain the over-flowing of your tears, and recollect your ſpirits, diſperſed through the novelty of this accident: it is time for me by giving ſome teſtimony of my ſympathizing with you, to avoid the evil opinion you might conceive of my ſilence; and let you ſee that if any one hath anticipated me in diligence in bemoaning your affliction, yet they have not ſurpaſſed me in the trueneſſe of my reſentment. I muſt confeſſe, Madam, that it would be a moſt pleaſing labour unto me, to do ſomewhat which might conduce to your conſolation: Your ſad condition requires it; your qualities invite all that know you, to endeavour it, and the particular affection which I bear you, ſeems to command me to do it. All that which hindereth me, is, that I cannot believe that all the ſmootheſt and faireſt Oratory in the world, can be ſufficiently perſwaſive to mitigate ſo bitter a neceſſity as that whereunto you are at this time reduced, never again to behold that which you have heretofore ſeen with ſo much delight. I know that upon the like occaſions, one of the chiefeſt reaſons that are propoſed unto us, is, the happy con-

dition of those we mourn for. But shall I so undervalue your merit, or the love which the deceased Lord Marquesse bore unto you, as to imagine that even amidst Eternal happinesse he turns his eye toward the earth, and with some kind of sigh testifies that the joyes of heaven are not altogether so pleasing to him, as to cause him utterly to forget the glory he had in possessing of you? I will not deny, but that in the company where now he is, he tasteth an infinity of delights. But I know, Madam, that in yours he had incomparable ones: wherefore to wish you to aswage your mishap, by considering his happinesse, I see no likelihood of it: and to tell you, that in those things which are decreed by irrevocable Lawes, the onely expedient is to dispose your self to the obeying of them. I esteem you too much above the common sort of people to use any such vulgar language to you. I have lost several things, which peradventure were taken from me for nothing but onely to punish me for an evil inclination I had to love too violently. But all the remonstrances which were made me, have proved ineffectual to me, it would savour of injustice in me to desire a resolution from you, which I could not obtain from my self. Time which ends all things was mine onely remedy, and questionlesse, Madam, it will be yours, though you strive never so obstinately against it to hinder it. His proceeding is slow, but the effect is infallible. Contribute you as much as you can towards it. I do not mean you should forget your Husband; your obligements towards his whole family are too well known to me to advise you to any such thing, and you are too wise to take any such evil counsel. I would have you onely debar your me-

mory

ory those objects, which will not suffer you to call him to mind without regret. The humour of melancholie willingly cleaves to those imaginations which entertain it. When any such present themselves unto you reject them, and receive but such as may serve for a pastime to you. Especiallie Madam have a care to reap this benefit by your losse, that Fortune which now hath surprized you unawares, may find you better prepared hereafter; you are young, and consequently may live long, it is likely this is not the last bickering you will have with her. Let her know, that if she have got any advantage over you, she must not so much impute it to her own force, as to your heedlessenesse; and that whensoever you stand upon your guard it will be in vain for her to attempt you. Consider but in your own mishap, which you have alwayes rejected in others. That glasse is not so brickle, as what is most constant in mans prosperity; and that all those Epithets, of Dream, Shadow, smoak and wind, which we commonly give to this wretched life, are yet too Glorious titles, and high comparisons to expresse our infirmity. It is not a thing which needs to be much inculcated, virtue being so natural unto you and you having continually before your eyes the Countesses example, which is the best I can propose unto you. The dammage is common to you both; but the experience she hath in things of this world hath endowed her, if not with more courage; yet with more instruction to overcome her adversaries. She hath still stood upright amongst so many falls and ruines she hath seen in this unfortunate age; so that without any injurie to her we may say, she withstands this misfortune as victoriously as all the other that have

heretofore assaulted her. To that I remit you, and to Gods assistance, of whom so beautified a soul as yours may expect any thing. I implore it for you with all mine heart, and beseech you Madam the same be alwayes continued in your favour as your servant,

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5. *A Letter of Consolation to a Lady upon the death of her Husband.*

By Mounsieur Auuray.

Madam,

I Was thinking on your victorie, and intended to write to you upon that subject when the news came to me of my Lords decease. Truly the news did much astonish me, and I know not whether this losse hath not caused more alteration in my mind then in your house. In such a condition where mine astonishment takes away my freedom of discourse, I ought from thence to take a firm resolution, and am sorrie to imploy my Pen upon the resentment of this misfortune, which I had destined for the good successe of this businesse of so great concernment, where justice hath shaken hands with truth, rather then with the power of your adverse party. After this inconstancie of Fortune what can I say unto you, onely that we must be diffident of it, and seek to shun the meanes of its tyrannie even in the midst of its fawnings and treaties of Peace. Her kisses are alwayes contagious, and the fruits she yeelds and which charm the sight, oftentimes bring poyson along with them. Accuse not Heaven in this, as if it bore a particular hatred against you; this deadly and deplorable mishap hath in our daies been seen befal the chief Crown of the world, when the losse of a Monarch,

monarch, who could have been wiſhed never to have dyed, carried mourning into the very heart of Joy, and ended the feaſts and Triumphs of a flouriſhing State with the feares of a Tragedie, whoſe horrour is not yet forgotten. This is not the firſt time the ſun hath been overtaken with a tempeſt, and that the ſame day hath ſeen the earth in danger of burning, and of a deluge. Pleaſures laſt but a while, their beginning and ending are in a moment. The ſame hour hath ſeen Emperours raiſed to a Throne, and lying in the duſt; misfortunes take their original from Pleaſures, and oftentimes ill fortune is the daughter of an Excellent Mother. And if we will believe the Fable; when the Gods could not make one compoſition of joy and ſadneſſe, they ſet them in the tail of one another: ſo that a calm preſages a ſtorm, and an exceſſe of perfect health is a Prognoſtick of a great ſickneſs. It is an old truth, for which we are beholding to ſome curious mens obſervation; That the very ſame motions of the Muſcles and Nerves cauſing man both to laugh and weep, do mark upon his viſage annoyes and contents. Although all dayes be Brothers, yet you ſee but few like one another, and therefore the laſt day muſt be the ſoveraign Judge of the life, and give the Sentence of good or evill. The manner after which we are borne, doth not ſeem to give us a taſt of continuall Pleaſures upon earth, they are waters which alwayes run, yet are ever very pure. We find tares amidſt flowers, and many times Poyſons are mixed with things neceſſary for man's ſubſiſtance; thorns and Plants which bear Poyſons, bloſſome as well as the reſt: and we find dangerous ones very like thoſe that are Salutiferous, as it were purpoſely to deceive

deceive us. No Man breathes but at his first comming into the World, and never a History makes mention of any more then one man, that came laughing out of his Mothers Womb. Doubtless nature can bestow no worser a gift upon us, then a long life, and can do us no greater Courtesie, then to take us quickly out of a place, from whence all the Elements seek to drive us out. Heaven it selfe hath made three parts of the Earth inhabitable for us, by reason of the excessive heat and cold of the Zones. The Sea steales a great deale from us, though its thefts be not so well known unto us: and all is but to make man know, that he ought elsewhere to seeke a place lesse subject to changes. We have seen both happy, and wretched men cut off the thred of their life, to hinder the changes of fortune. Witness those drinks so carefully preserved in some Cities; where there was Judges made a purpose to give Poyson to those whom their miseries obliged to seeke after death. I have observed some that have shed teares upon Infants Cradles, and rejoyced at their funeralls, and over their Graves. They need no Comforters, for the very thought of those adversities man is subject to, caused them to be better contented with their last, than with their first day. And I professe, I well approve of that antient Custome which regulated the mourning of afflicted Persons, agreed reason with piety, giving them liberty to sigh, and prescribing them a time to cease, & return to their former condition, wherein griefe hath seized them.

This lesson is so well known, namely, that we are borne to dye, and we have so many, and so frequent

quent examples thereof, that he would be deemed a Mad-man, who should think himselfe to be immortall. But when I consider that we must sleep, if we will live, and that rest is not lesse necessary then food; I finde it most strange, that Life cannot subsist without the Brother of death. These are Lawes to which our conditions are subject, and which ought to be a comfort to us, seeing they are every where inviolably observed. It is an easie matter to overcome griefe, against which, patience never takes up Armes, but it overcomes it. This vertue shines more in suffering, then in resisting; and its strength consists, in acquiescing to an evill which we cannot withstand. It hath caused sometimes a dew to be found in the middest of feare, and hath borne the Souls of Saints thorow a torrent of Torments. It can give a faire outside to bondage, and draw comfort out of the veins of Families, and seeke fruits of life, even in the very bosome of Death. Nevertheless, I will not deny but this was an incomparable mischance, and that the death of my Lord your Husband, even halfe laid you in the Grave: Your griefe is just, and it is the least thing your Soul can do, to discharge its sorrow by the teares of the Eyes, causing its servants to mourn for so great loss. But I must likewise believe that having satisfied the first Resentments of nature, you will renounce the benefit of the Law, which grants Women a year to mourn for their Husbands. Truly I see not any so, but I attribute the violence of their extasie to their ordinarie weakness, and it were a great cruelty to forbid them that ease of mind which is so habituall to them; for as the raine appeases the wind, so teares doe

do calme our Sighs. But when I againe consider how your body onely participates of your sex; and that one may observe such resolutions in you as may shame the greatest courages, I may justly boast of having found that Woman of Valour which the Scripture makes so hard a taske of finding. One should much wrong your constancy to offer it Weapons. Those who know you, will let you alone, knowing you will overcome in the fight, and that griefe is not able to give you any wounds for which you cannot find present remedies. Your vertues which are all Cordial, and predominate, will quell fortunes insolency, and make it a slave to your will. Why should I lie? if you were less vertuous, this long seperation might have filled your soul with trouble, and much disordered your humours. But you know that afflictions are of severall tastes, as the Red waters of Ægypt, which seemed most pleasant to Gods people, and were very hurtfull to their Enemies: so that your patience in bearing what Heaven inflicts upon you, is an assured sign of its love towards you. Though honours and pleasures may raise us to a degree of eminency, which may cause us envy, yet they are not the surest way to the habitation of glory; we cannot so easily discover heaven in a Country full of Mountains, as in a plaine and Champion place; and delights are like Clouds, which cause night at midday. He that had his sight restored him by the gall of a Fish, and he that dyed with tasting a little Hony, may be sufficient proofs to us of this truth. But my fear of troubling you with tediousness causeth me to abstain, and burie in silence those many examples I could produce out of Scripture, how divers sorts of griefes have been cured, and finish

this

is discourse, wherein having to do with such a generous soul as yours, all I could say would prove unprofitable, were it not a desire to confirm unto you that I am,

Madam,

your most humble, and obedient servant.

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6. *To* Monsieur de Termes, *upon the death of his Son.*

By Mounsieur Mal-herbe.

SIR,

I Just now received advice of your Sons death, and he that brought me the newes, put likewise this vanity into my head, that of all those who might upon this occasion seek to comfort you, I should be the man whom you would most willingly hearken to, and had most power of you. Sir, there was never so bad a father, that felt not some grief at the losse of a Son, were he never so vicious; wherefore having alwaies known you to be of a very good nature, and your Son full of most amiable qualities, I cannot chuse but confesse, that you would seem to be very insensible, if you shewed not a touch of lively griefe in this new, and unlooked for dysaster. Friendships begotten by opinions begin lightly, and end in the same manner. Those which spring from naturall affection, take such deep root in us, that nothing but a prodigious violence is able to pluck them up. But Sir, when you have done all you can, given your selfe over to dispair, and to please your griefe, disoblige all those who have intreated you to be a little more sparing of it. Questionlesse time will work that upon you, which reason could not obtain from you. You have had a great losse, I confesse it; and it

it would be a most injurious complement, to seek to mitigate your complaints, by Calumniating his merits for whom you grieve. But what pretence could you have to perswade you, that you should never lose him? I have heard of some persons, and families, to which God hath granted many extraordinary priviledges, but to never die, is a priviledge I could never yet hear was granted to any man: Look upon all those Illustrious families you know, and see if you can find one that hath not shed tears upon the same occasion you now doe; let us lay aside private conditions. If there be any in the world that savours of greatnesse, it is at the *Louvre*. Yet notwithstanding (omitting things past) doe we not see at this present our good and beautious Queen Mourning for the death of the King her Father? A Father who loved her incomparably; and a King, who had little lesse then the fourth part of the world, within the extent of his Dominions. No, no; Death is not an enemy to any one particular nation, or family, but to all mankind; and as there is no remedy against its necessity, so its rigour suffers no exception. As often as we see our neighbours doors hung with black, so often are we warned that ours may wear the like garment next.

I know you will say, that by order of nature the Father should dye before the Son; it is the Fathers and Mothers common Language. But to what purpose would one have death follow the affections of nature, she professing her selfe to be in the World for no other end, but only to ruine it? Years are all composed of twelve months; It is a bound to which they alwaies arrive, but never goe beyond.

Our

ar lives are not alike ; their length is measured the will of him that giveth them. He gathereth fruit while it is green ; He staies till it be ripe; lets it hang while it is rotten : whatsoever doth, the Creature owes this submission to ir Creatour, to believe he doth nothing unjust- He doth no wrong, neither to themhe takes away ung, nor to them whom he suffers to grow old. o aske why he doth things with such diversity, is Question that which peradventure we shall not resolved of, untill we come to a place where ere is a greater light : now we are in such a kneſſe as renders all your curiosities unpro- able. There are Plummets to sound the deep bysses of the Sea , but none for Gods secrets. lieve me, and put this trouble out of your mind ; cannot stay there without diminution of your nour : you have rendred due obsequies to that on which you have lost , thinke now upon them hich are left you. They are branches of the same ck, and give you the same hopes ; take you the me care of them, and live to assist them. I conjure u to it by that charity, which is the cause of your rrow, and by the extraordinary affection you al- aies did bear to your Wife. You are bound to give er all good examples, give her this, to conform her lf alwaies to the will of God ; and take heed lest if u should grow obstinate in grieving your self, she ho is of a sex where tenderness of heart seemes be commendable, should grow to such extreams might add a second missfortune, to this which is eady befallen you. Finally, Sir, remember you ve a brother, whom not only ours, but all other orraign Courts hold to be a Mirror and patterne f vertue : You are bound to him as much as you

you could be to a father; Bear him that respect, to think that whatsoever Fortune takes away from you, if she snatch not him away, you have enough. You were alwaies so addicted to glory, that when *France* hath been without jarrs, you have gone into *Holland* and *Piemont*, or any where, where you have heard of Warrs, to goe in quest of it. Let none therefore have occasion to ask you what is become of your courage. Victories which we obtain from our enemies are never so far our own, but that we owe part of them to fortune, or to some assistance we have had elsewhere. Those which we lawfully call ours, and wherein no body can claim any share, are the Victories we get over our own Passions, when in despight of them we keep our minds undisturbed, or set them againe at rest, if any troubles have stirred them. I am not so stupid as to imagine to tell you any thing you know not far better then my selfe. But the inclination you have alwaies had to esteeme me more then I merit, and to love me better then I deserve, obliging me to render you all manner of Services I am able; I thought I could not without a brand of manifest ingratitude but contribute somewhat towards the easing of your griefe. If I prevail, I hit the Mark I Aim at; if not, I shall at least have testified how much I value your favours, and how much I desire to continue your love and remaine,

SIR,

your most humble, and most obedient servant.

7. To

7. To a Magistrate upon the losse of two of his Children, who dyed of the Pestilence.

By Monsieur Auuray

SIR,

I Come alone after your crowd of friends which I have suffered to go before me, to speak with you apart. I imagine they have found you more constant then *Tiberius*, who himself made the Funeral Oration upon his son's death; and that they came from your house full of amazement, to see you so resolute and undaunted in the midst of a storm, as if you were the master of it; Yet such a Popular misfortune befalling your family, cannot chuse but sometimes give you sad and troublesome thoughts, in sight of all those great businesses which attend your place. The sorrow which *N.* conceived, making me to judge of the greatnesse of your grief, obliged me to seek to witnesse it some way unto you, & shew I suffer with you in an evil, which by reflection is so common unto us. And if I have hitherto deferred it, it was to let time give your first wound the dressing, fearing to fall into that Sophisters Error, who unseasonably presented a Treatise of Justice unto the Emperor when he was employed in Martial affairs, and thought nothing unjust, but what resisted him. Now seeing I can no longer delay it, I am resolved to shew you an operation of Spirit, wrought by the death of your children, and strew (as well as the rest) some few flowers upon their graves.

But seeing few words must be used to great Griefs, as well as to mighty Kings, and that a solitary silence which continues them, is more acceptable than the conversation of men, who seek to divert them; I had almost laid away my Pen, and shaked off the design of writing to you. I fear my

reasons will add to your sorrowes and the force of Love, deceive my hope of moderating your grief. If my duty did not oblige me to witnesse the resentment of all those who belong unto you, and are oppressed by the same sadnesse, I would have surceased writing upon a Subject wherein you are able to instruct others; and make books in which even Philosophers might find matter to comfort them. You need not read St. *Augustine* nor *Seneca* to mitigate your grief, you draw comfort from your self, and the least of your vertues is sufficient to heal you. This adversity, to speak truth, is not one of those which surprize the soul onely, it seizeth upon the senses, and so disturbs the whole inward man, that the outside presently bears the marks thereof, and the body falls into a languishment which leaves it without any other motion, but that which sighs force it unto. I question not but you are subject to the same motions as our Saviour was (in his Humanity) for the death of *Lazarus*; but I likewise believe you have not been long without that moderation which Heroick Spirits, like yours, shew as well in adversity, as in prosperity. The first motions are free, and owe no tribute to reason, but though we suffer them to come, we must not follow them; we must therein do like those mighty Rivers, which run into the Sea, without mixing with it; imitating the Bee which gathers Honey out of bitter Thyme. Grief is a natural disease, whose cure is not desperate; sometimes it is ambitious, and seemliness only obliges it, to cloath it self with such sad appearances as causes us to look pale and wan. It is a Domestick enemy, so much the more dangerous, because it hath a pleasing and alluring looke, and puts on sometimes the habit of Vertue, to deceive us, like

unto

to those moving fires which light us only, to lead us to some precipice. And as Comets shew bigger and fairer than any other Stars, yet never presage any good.

It is a Poyson which works strongly if not carefully lookt to: a Passion commendable but for a time. We ought not to be insensible, and receive blowes like a stone which hath no feeling. Wisdom hath precepts that are not barbarous, it prohibits not the use of teares; but causeth reason to follow close after, to the end that fair Light may disperse all the clouds and tempests stirred up in the most abject, and weak part of man, common and vulgar souls waite upon their griefs ending: while it is proper to great courages to stop their course.

Of a truth, the excess of an abundant love (which is a father's) hath great priviledges; it is above the Lawes of constancy, and tramples over respects, and dignities. Have not Senators sometimes wept for their Children as well as you? and have not blushed under their Purple Robes to shed teares at the end of their lives. In a word, the men who give examples, govern the world, and follow the best opinions; would hold all those to be cruel, which do not as you do, upon the like occasion as this you mourn for. If that Sect were now living, which was so great an enemy to all motions of Love, I think it could hardly find any remedies fit for your grief, and would questionlesse confesse, that if all children were such as yours, their fathers grief for the losse of them would be most just.

Besides, Sir, I come not to surprize the resentments of your soul, nor to rob your heart of that tendernesse which piety requires of it. Contrary

wayes I come to joyn my ſorrow to yours; and if the dead have any feeling or knowledge of the plaints the Living make for them, I offer my mouth, mine eyes, and Pen to bewaile the loſſe of your children, ſo long as I live. Alſo you muſt conſider, Sir, that if they died young, their old age was arived ſooner then other mens, they have lived as long as they ought to live; and he dieth not ſoon, that could live no longer. Howſoever they were come to the end of their race: and that Supream Judge, from whoſe ſentence, there is no appeal, had ſo appointed it. We ought rather ſay, their life is ended, then interrupted; for their Death was no way haſtened by this accident, ſeeing their life was there to have a period. When fruits are ripe in the ſpring, we muſt not ſtay till Autumne to gather them; and it would be the loſſe of them ſo to do. Beſides, the faireſt things laſt leaſt time. The ſame day, ſees the Roſe flouriſh and die, and man who is the rareſt peece of Gods Workmanſhip and the chief parcel of the World, lives not ſo long as Stags and Oakes: the fire goes out ſooneſt when it flames moſt, and the little laſtingneſſe of it, is a ſign of its vivacity: When things are come to that perfection, that they can neither increaſe nor diminiſh, they muſt end.

Finally Sir, it will appear that your tears are not acceptable to thoſe for whom you ſhed them, and that all the World finds fault with you therefore. Fortune, and your vertues have placed you in ſo Perſpicuous a light, that all your actions are known: Men often look upon you, and obſerve even your eyes, ſo that the very time of your griefs ceaſing will be noted. The place you are in will not afford you leiſure to do it. You muſt lay-

aſide

your own interests, to follow the Common
faith's; and moderate your tears, to stop those
etches lamentations who cast themselves at your
: so that they expecting from your mouth the
of their misfortunes, you have not time to
k on that which is now befallen you. Besides,
u had begotten immortal Children, you had
lost them; Whereas subjecting them to the
es of nature, you ought not to find it strange if
y be dead. Trouble not your self therefore, if
r day of Triumph hath so close followed their
th-day, to arive to which we daily cruciate our
es. It is no newes for the Tree to outlast the
, and Children to arrive to their last home be-
their Parents; where good things and the ob-
that gives them are Eternal. If they have lived
a short time, their Crown will be no lesse
ciful, being purchased by that blood which re-
emed the world. You need no Revelation to per-
ade you they are in happinesse; God took them
their age of innocencie, for fear lest evil should
ace those beauties which are requisite in those
behold him. So that weeping for their death,
uld be as much as grieving for that, at which
very Angels rejoyce, and to be sorry they are
company with those who daily converse with
, and are employed for our defence. Death hath
offended your love, seeing that having set
m in a place of Glory which is to be envied, it
h made them more amiable. If the King would
e your picture in his closet, were it not as great
honour as could be done to you? And if God
es two of your children who are your image,
it not a sign he loves the same thing as you love?
is questionlesse, a great testimony of his af-

fection to ſecure your wealth, and ſet your deareſt treaſure out of danger. Afflictions are Gods favours, but all men are not capable of receiving them. They make a man perfect; as a workmans Chizel finiſhes a Statue by carving of it. Fire increaſes and mounts higher, when it is agitated by the wind and gains force by its contrary. The ſtone yeelds no fire unleſſe it be ſmitten; muſical inſtruments yield beſt harmony, when they are ſtrongliest touched. In a word, Laurels grow not in womens arms, Nor within our houſes. That peradventure which touched you moſt is the kind of death which hath ſnatched from you theſe ſpringing flowers; But yet you have here alſo wherewithall to comfort your ſelf; ſeeing two great and mighty Princes, who were both juſt and potent died of the Plague at the ſiege of Jeruſalem; and that *Alphonſus* King of *Spaine*, and *Marcus Antonius*, who was the ſon of a Conſul, came to the like end, an evident teſtimony, that great men herein have no more privileedge then others, and the moſt contagious diſeaſes reſpect neither the purple of Kings nor the Philoſophers habit. It was the ſcourge which David made choice of as the mildeſt; deſiring rather to dye by Gods hand then mans. Grieve not becauſe your children enter into glory at the ſame doore as *Lewis* did, who gained Heaven, while he was about the conqueſt of the holy Land: and leaving them in their repoſe, look here below upon the hopefull of your two eldeſt; they are thoſe will make you live after death, and will themſelves grow old in offices, that enſuing time may not have leſſe happineſſe then ours, and they yeelding you Nephewes, your family may have men as deſerving as your ſelfe to ſerve the ſucceſſors of this Crown.

At

As for my part, Sir, since it is our families hereditarie right to yeeld your servants; I shall more esteeme of your succeeding my Parents in their desires, then in their wealth, and will alwaies seek opportunity to be as they,

Your most humble, and most obedient,
Subject and Servant.

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8. *To a Father upon the losse of all his Children.*
Written by Monsieur Auuray.

SIR,

THere must be strong reasons to comfort a man in great afflictions, and I having but weak ones, would not so much as have thought upon bringing you any remedies: but that I knew you had at home both better and more present. My chiefest designe is to endeavour to make you break that deep silence, which hath made you so solitary, that one would imagine death had at the same time taken away your speech, when it seized upon your children. This last which you now have lost and saw but clay enough to make it a Christian, and place it in the number of the Elect, hath questionlesse touched you more to the quick then the other having almost committed a parricide in it's birth, by depriving her of life who gave life to it. I am sure, it put you in mind of the others you had lost, and renewed the former tears which you had shed upon their Tombs. Yet what would you say, if I should fall to reproving instead of comforting you; you loved your children, and now you grieve for them: must one grieve for love? Griefe hath this great evill in it, that it is not only unprofitable, but ingratefull, seeing when we are grieved to the utmost, we reap nothing but annoyance

by it, and it takes away from us the remembrance of those contents we formerly received. It is, methinks, too strict an injoyment of things, to esteem onely the present, and rank those that are past in the number of those which never were. Joyes for what is past, and hopes of what is to come are but affected things; yet yeeld no small content. Expectation of good, and the remembrance of that which we received two years since, please our mind after their own fashion. It is true that the future is not ours, but that which is past Time himselfe cannot take away from us, and cause us never to have been happy after he hath once made us so. Our mind is not like the *Danaides* Sieve which never could hold any water; after pleasures are once entred into it, it lyeth in our power to retaine them there, so we have never so little memory.

How many great Persons have seen their Children go before them, and never so much as altred their countenance? How many have been known to dry up their tears, at the fire which turned their bodies into ashes. And from their Funeral Pile go to the Senat, to accuse vice and defend vertue? Besides, you dayly go on the same way they went; have but a little patience, and you shall see them againe never to lose their company. Think not time long, you are running after them, and time which must end your grief, brings you along as fast as you can, to the place of their abode. Are you not sorry they have out-gone you? To complain because they are dead, is to bemoane their too quick arrivall to the Harbour. After we come into this World, there remaines nought for us to doe, but dye; and we come into

this

life, but onely to goe out of it. Of all what can befall us, nothing is more certain then death, and we complaine of a thing wherein no man as yet was ever deceived. You will tell me they died young; and do not you know, that those who live longest, sometimes live lesse then others? Experience hath truly shewed us, that those who live over many years, endure not lesse crosses, and misfortunes. Life, of it selfe, cannot be taken for good nor evill, it is rather that which makes you make of both.

It is true, they might have performed wonderfull things, following your examples and instructions; but who knowes whether they might not have taken after the greater number, which is not of those who are good. If we well consider, the evill inclinations and habitudes of youth in this age, children give us more cause of feare, then of hope. Yet I doe not intend you should be made of Bronzo or Brass, and that you should in this case wear the same visage as when you are deciding of controversies, and judging between parties: nor that you should have your love questioned, looking upon this division of your Family, as you would behold the Funerals of some unknown person. The dead will be otherwise looked upon then the living, and seeing those pretty mouthes now silenced, which were wont to yeeld you such pleasing entertainement; those eyes closed that cast such tender Glances upon you; and those delicate Hands cold and languishing, which gave you such loving applauses: if your spirit should I say, calmely behold these sad accidents, it would be a signe rather of senselessenesse, then of vertue.

When

When teares ease us, we may let them distill without reproach: we must suffer, not command their gushing out; we shed them through affection, not for fashion sake; women weep naturally and the most insensible for imitation. Especially it is a meer folly to be instructed therein by examples, and follow any other motions but those of our own hearts: it is sufficient to be sad for our selves, without imitation of anothers griefe. Sorrow that is not Hypocriticall alwaies hides its selfe exernally, and dares not shew it selfe abroad, for feare of being diminished: that seeks spectators, and shews it selfe in Theaters, is never Cordial. Some will seeke to gaine reputation by their tears, and make themselves sad purpose to be commended for it. Yet while they seeke to reap credit by so bad a cause, they do not perceive that the people which sees them, make their wry mouthes, holds them effeminate if they shew too much Resentment, and cruell if they seeme not to be moved. Let therefore reason guide us, not fearing that she will oppose natural necessity: when we are smitten in the right place, questionlesse she will yeeld, seeing she approves of tears in Magistrates eyes, who are both States-men, and Fathers of a family. There is no vertue that takes away our senses, wise men enjoy sorrow as well as other men, but their spirit beares it in another manner then vulgar people do. Tempests, which may molest a Pilot, do not take away his courage; his vertue is not seen in a calme but amidst tempests, his body may be sometime carried up to the Starrs, and suddenly again down into Abysses; he must follow the motion of the waters and vessel: Let the skie fall, the Earth

rise,

and let the whole World be turned upside-down, his mind will never be disturbed. I confess there is more pleasure, in making known ones vertues, and shewing moderation in good, then in bad fortune. *Phidias* was admirable, even when he wrought in baseſt and moſt abject materials; yet not comparable to what he could perform upon *Ebony*, *Alabaſter*, or *Marble*: he did all things artfully well; as far as the ſubject he wrought upon would permit, but his richeſt Peeces were always the rareſt: And to ſpeak truth, vertues are more reſplendent amongſt riches, than in poverty. Gold conduces much to the ſetting forth of a Diamond: it is eaſier to do well amidſt Roſes, than amongſt Briers; in ones native Country, than in baniſhment. This is all Sir, I intended to ſay to you concerning your loſſes, and of your vertue which is both incomparable. And whereas many do bemoan, ſo they alſo admire you: and your constancy cauſes as much aſtoniſhment, as your misfortune. I know ſome, who ſeeing your ſufferances, are more touched with envy, then compaſſion, and would not, peradventure, refuſe to fall into the like dyſaſter, if they were ſure to appeare as courageous, and conſtant as you do. I conceive you have ſome joy mixed with your diſpleaſure, which moderating it, hath given me leave to expreſſe unto you the duties of,

Your Servant.

To

To Monsieur des Hameaux, *chief President of the Court of Assistants in* Normandy, *upon the Death of his Father.*

By Monsieur de Boys-Robert.

Sir,

I Have not shewen my self so ready to condole with you, for the death of your Father, as I should have been: believe not tho, I beseech you, that I have had lesse resentment of it, then any of the rest of your friends; and amidst the respect I bear to your just tears, impute my silence onely to discretion. I believe verily, that I have been more touched with this losse, then any of those who have written to you about it, seeing I have felt that grief in my heart, which they peradventure wore but at their fingers ends. But when I considered the continual and extream pain he lived in, whom you now mourn for; I thought it had been more convenient to pity his too long and troublesome life, then lament his death which hath delivered him out of a great deal of misery. Had he left you in such years, wherein his direction had been yet needful for you, and that he had not arrived to that age within which mens longest life is bounded, yet I should not have needed to trouble my self to seek out expressions to comfort you, knowing your spirit so well as I do; for I know, lesse then you have, would be of force sufficient to encounter with the greatest evils. But God be praised you have gone thorow all those degrees of Honour that were requisite for the raising you to the eminency of his place; and death (which in all likelihood, should long before have seized on him) seems to have favoured his designs and your expectation, by giving him as much time as he desired to put it into

to

to your hands. Now that you are heir of his Wealth and Honours, and out of that trouble which his perpetual ſickneſſe cauſed to your mind, and at ſix and twenty years of age poſſeſſed of one of the chiefeſt Dignities of our great Province: ſhould not I be ridiculous, if I did bemoan you? and you unjuſt to exceed in grief for him, whom your vertues cauſe to live again? For my own part, I do not believe you needed any mans advice, to reſolve your ſelf againſt this loſſe; and that your own reaſon hath furniſhed you with as much aſſiſtance as you could have deſired from your friends. If I had written any ſooner, while your grief was in freſh, I might have drawn ſome ſorrow out of your common reſentiment. But I know you would not willingly have me offer violence to my Pens freedom which onely delights in pleaſant ſubjects. This is all the excuſe I ſhall make for having ſo long deferred this teſtimonial of the duty I owe you. Aſſuring you, Sir, that I am,

Sir,

Your ſervant, &c.

10. *Of Conſolation to the moſt Illuſtrious Lady Marqueſſe of* Chaumont *upon the death of the Earl of* Tournon *her father.*

By the Lord Riolant.

Madam,

I Marvel not, that the rareſt wits (though in that almoſt ill adviſed) have gained no other reward or recompence for their watches, but an extream diſpleaſure, for having been unwelcome gueſts unto you. It was an importuning, and diſpleaſing of you, or rather a kinde of Tyranny, under the pretence of Friendſhip, to ſeek to make you impaſſible

in

in a grief, which would turn to shame if it were not felt. Not but that their writings might have forced even sorrow it self (if it could have rid them) to have taken comfort; But because your grief (at that time having predominance over all other Passions) could not have yielded to any reason that would have presumed to present you any comfort. Those Swan-like notes are yet harsh in your ears, to which nothing seems so pleasant as those birds tunes which presage death. This advantage perswades me, that my voice will be as acceptable as theirs was displeasing to you, for it proceeds onely from that sadnesse which possesseth you. It hath forsaken and quitted those hardned, or rather inanimate bodies, which would, or could, endure to see your eyes without tears, your breast without sighes, your soul without sorrow, and your tongue without laments, having had such a losse, as no disaster can now befall you, that may be compared to it. No Madam, let no such pittilesse guests be welcome to you. Let your Cabinet door be shut against them, seeing that grounding themselves upon the opinion of those unnatural Philosophers, who totally forbid their wise men the use of sighes, these would be as barbarous as they in hindring yours. Yet I believe not but seeing you a fatherless daughter, they would be more pittiful then their Sect permits them and forgetting the care of comforting you, would help to bemoan your loss. Their souls, were they never so obdurate, would learn to become sensible, and their eyes void of all moisture, would find the use of weeping by your example. Weep boldly then, seeing none is against the delight you take in mourning, and seeing that even Vertue it self approves of those Laments which are

expressed

preſsed upon the firſt commotion of Nature. Weep Madam, ſigh, and be ſorrowful. Sadneſs cannot be exceſſive in ſuch an evil, and nothing ought to hinder you from it, ſeeing your grief will yield you ſome kind of pleaſure. Oh how happy could I have eſteemed you in your misfortune, if your Honourable father had been endowed with the perfection, that he might have been leſſe lamented. But the *French*, and all ſtrangers confeſſe, that *Europe* hath not eyes enough to weep for his loſſe, nor ſtreams of tears enough to expreſſe their griefe, which notwithſtanding is not great enough to equal their misfortune.

The peoples ſighes are doubtleſſe extream, the great ones laments exceſſive, and yours beyond compare. But let you and them mourn for him as much as you can, or will, yet can you not do it as much as he deſerves: and he that would diſpleaſe you beyond meaſure need but to adviſe you not to be afflicted. Yet if I perſwade you to tears, I mean they ſhould be tears of compaſſion, and not impaſſionate. I would have your courage ſtricken, but not overthrown: your ſpirit moved, but not ſupported; your ſelf wounded, but not conquered; not exempting you from the Commotions and troubles of the mind, but wiſhing you to regulate and moderate them by reaſon. The ſence which you have of ſuch a loſſe authorizeth your tears, but Vertue forbids you the exceſſe of them. For nothing of that which your duty and misfortune obliges you to; but yet do nothing which may call your conſtancy in queſtion. Take heed of paſſions. Think not Madam, that I mean to ſtop your tears, I will but wipe them off, and if I thought they could revive your father, I would

deſire

desire of heaven they might never cease. But nothing lesse, for death is never a whit more pittiful. Alas if that could be satisfied with tears, how many gallant warriours, think you, who dyed at the siege of *Troy*, would have been revived and gone into *Greece*, to see their mothers and wives, who wept and lamented them ten years: Forgo then your complaints, which, unuseful to any good end, work nothing but evil. Submit to such accidents which cannot be remedyed, ceasing to look after that which is not to be had. Would you have it said, you will hate your self to gain the glory of having constantly loved another? but it would indeed be hating, and not loving of him, to wish him upon earth again to endure the discommodities of a troublesome life.

Would you have him hazard Eternal blisse, to regain intallible unhappinesse? and seeing himself secure from the malice of Fortune, Men, and Dearth, again return into those fears which are incessantly caused unto us by these three enemies. It were a kind of madnesse perpetually to afflict ones self for him who shall never suffer again: and as it is cruelty to weep for none, so it is envy to weep for one that is in happinesse.

I would continue in relating to you all the reasons which are used upon such subjects; were it not that abusing your patience I should offend the excellency of your Rare Spirit, endeavouring to entertain so great a thing with such weak Discourses, and with Vulgar Consolations, mitigate such sensible resentments.

It is true, your grief is too strong to be cured by weak remedies, and my wit too weak to give you reasons to lessen it. Yet I will not stop in so fair a

way

ny, seeing you have means sufficient at home to
lleviate your perfect cure.

I pray, Madam, let me aske you, whether it be the
rief of being separated from your Deceased Hus-
and which Torments you? or are you troubled by
ason of the sorrow he might feel for abandoning
you? You will surely answer me, It is both, and
I confesse, I verily believe it. What a father was it?
do you see him come out of his Grave to comfort
you, and tell you that he dyed most contentedly,
having left his good daughter (for so Madam he was
accustomed to call you) Wife to one of the bravest
and wisest Lords that ever FRANCE bred, and to
have seen you not only a Wife, but also a Mother,
and a Mother to three young Lords, who will one
day be an assured, and Honourable staffe of your
old age, and to him a Memorable Posterity.

But seeing your plaints have been permitted
you, and that after your weeping you must at last
be resolved; yield unto your self reasons of Com-
fort, as you have been curious in finding out such
as might authorize your grief.

You will questionlesse answer, you expect them
from me, seeing I have voluntarily offered my self
thereunto. I will Madam, and you must suffer me
to tell you that the losse of a father, especially of
such a father as yours was, is infinite; Yet you
ought to consider, that we must dye, and that it is
the condition of all humane things, but especially
of rare and beautiful ones; that Lillies dye as soon
as they are born, and Roses wither as soon as they
are bloomed. You will surely acknowledge, that
it is more necessary for men to dye, then to be
born, and that consequently, grief grounded up-
on the decease of any, is unprofitable. But are not

you like one of those Physicians, who, when they are in health have store of remedies, for all manner of diseases? But being sick they know not where they are, they are blind in their own disease, and are forced to send for others of their own profession. No Madam, your soul is too strong to be so cast down, and too courageous to yeeld to afflictions. I know your griefe is great, but I likewise know it is not so obstinate, as not to yeeld to your own remedies. That is, to look upon the favour God hath conferred upon you, in not causing you to feel that sorrow which commonly is inflicted upon those whom newes is brought from far, of their parents decease. I beseech you, madam, consider what a content it may be to you to have tried all manner of remedies for his recovery, and have omitted nothing that a daughter could do for the prolonging of his life that gave her hers. What happinesse, what favour, and content, was it to have him dye in your arms, with so many rare expressions of words, of zeal towards God, and prayers to obtaine forgivenesse of those (if any) whom he had offended? What happinesse was it also not to have been affrighted with hearring him dead, fainting with wounds, stifled under a heap of dead bodies, trodden to peeces under Horses feet, his Sword in his hand, harbouring revenge in his Soul, Oathes which rage in such occasions puts in mens mouths, without the honour of a Tombe, lying at the mercy of fowls, and beasts, and void of trouble to seek out his body in a Field of battail? Who would not then blame your teares if they continued, and who could maintaine them to be just, if they had no ends? They would not availe him for whom you shed them. You could

not

not move the deitinies with your teares and complaints, they have no eares to hear, nor eyes to see you. If they had either, their pitty, though mervielle, would force them to grant you that which once they granted to *Orpheus*, and then againe would you fall into that trouble which he was not able to avoid; being forced to weep againe for that which you would (as he did) lose againe, there remaining nothing to you of your enterprize; but the re-loling of that which you could not keep. And if they had both eyes and eares, and that they should once more for your sake break their lawes what could you hope to gaine thereby, seeing heaven hath possession of that which you desire? See what would become of your reputation, if you should alwaies mourn for that which ought not to be mourned for, being the lawes of life oblige and bind us to the lawes of death. And death is as well an eternal part of our selves as life, which doth but onely guide us the way to death, and without death we could never attain life. So, Madam, I am assured your thoughts will be alwayes framed by wisdome, and your actions will not give your vertue the lye. And as *Eumenes* said, he would never acknowledge any to be more mighty then himselfe, so long as he had his sword in his hand; so you will not be overcome, so long as you have your own reason's assistance. And all these considerations make me believe, that your griefe will be to your soul, as raine is to Scarlet garments, which it wets but never discoloureth; and promise me that these discourses will do no more to you then the shelf raine doth to Rocks, washes their outside, but never wets the inside of them. I will therefore end, Madam, and for a lost comfort which com-

prehends all others, conjure you to conform your self unto the will of God, from whom depends all our rest. I as much desire him to assist you, as I wish these lines may be pleasing, and irreproveable witnesses unto you, of the service which I have vowed unto you, being,

Madam,

your most humble, and most obedient servan.

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11. *To the Lady Princesse of* Conty *upon the death of her Brother, the* Chevalier de Guise; *which was killed by the breaking of a Cannon he shot off.*

By Monsieur de Malherbe.

MADAM,

BEing hindred from comming to St. *Germain* by some affairs, yet desiring not to faile in my duty, I dayly inquire of your health: My manifold obligements make it dear unto me, and considering in what sad condition you went away from hence by reason of the sad message you received of the death of your Brother. I fear time, though never so good a Physitian, hath much ado to give you any ease. All I can hear is, that you sigh at St. *Germain* as you did at *Paris*, and that all sorts of objects cause you to renew your complaints, that Consolations are no welcomer to you then they were wont. And finally, that you are in a manner the same as you were the first hower this dolefull newes was brought to you. I know, Madam, that by condemning your tears, one would seem to be ignorant of the greatest Resenrment that Nature can afford. Other passions are limitted within small bounds, which if they go beyond never so little, they exceed good deportment; that of love is extream

extream laudable when it is extream violent: and I confeſs, that if hitherto you had done leſſe then I ſee you do, I ſhould have abated ſomewhat of the opinion I have of your nature. But now you ſeem to paſs from the love of a brother, to hating of your ſelf, and make your ſervant to apprehend ſome bad iſſue of this obſtinate affliction. I cannot ſo far neglect vertue (whoſe almoſt only ſtay you are in this Court) nor its intereſts, as not to intreate you to give me leave to avoid pleaſing of you, to be angry with your griefe; and ſhew you that you cannot without ſhame yeeld to an enemy, which having no ſtrength but what it receives from your weakneſſe, will queſtionleſſe give over purſuing of you, as ſoon as you ceaſe to give him way. What do you meane to do, Madam? What is become of that fear of God, which alwaies made you ſo exactly conformable to his Will? In what darkneſſe is that light of ſpirit buried, wherein you were renowned amongſt all the Princeſſes of the Earth? have you been ſo careleſſe in conſidering the courſe of the world, that you never noted the inſtability of humane things, which brings forth every day ſome new trouble? And that to find in it Life without any croſſes, you muſt ſeek among them that laſt but from Morning to Evening? You are ſo neer the Queen's Perſon, and ſo aſſiduouſly with her every where, and at all hours, that none can have ſo perfect a knowledge of her as your ſelfe. You ſee there can be no greater piety towards God, no goodneſſe towards men more general, nor no carefuller a conduct in publick affairs: and yet, were there ever any more ſenſible aſſaults then have been given to her incomparable vertue? Reckon up if you can all the aſſaults her

vertue hath hitherto endured, it will go hard if after so great an example, you cannot patiently suffer some one of those many adversities, whereof mans life is full, to touch you. You will tell me you could easilier have had command of your self in any other affliction then that which you now endure. I know not, Madam; you have persons enough yet Surviving, of which if you were deprived, I doubt not but you would grieve as much for them, and use the same language: But put the case it were so, and that this were the chiefest of all the misfortunes that could befall you: would you exact this submission or civility from fortune, as when she were minded to take something from you, she should aske you what you were most willing to spare. Is this a courtesie to be expected from an enemy, and a mercilesse one as she is, that having drawn her sword to strike, she would aske in what place you would be willing to receive the blow? Know you not that she hath her choice of us and all we have: and that we must resolve upon the first occasion we shall have, to see her take any thing away from us, to relinquish the rest also to her disposal? I grant your Brother's death was a most inestimable losse; I restrain it neither to your self, nor yours. The King and Queen whom I have seen in your Chamber, weeping for him in your company, and have gone home to your eldest Brother to do the like with him, have sufficiently testified unto you, with how much affection they participate of your grief. The whole Court, yea all *France*, hath done the like. And to speak truth, this young Prince, whom none could excell in comlinesse of person, did accompany this Ornament with such a mildnesse of spirit, Generosity of

courage,

courage, and purity of Conscience, as did no way contradict the opinion every one had of your families greatness, namely, that it could produce no mean thing. But what, Madam, seeing he was man, ought he not to suffer all that other men have suffered who came into the World before him, and that all those who shall be born in succeeding ages must likewise be subject to? It ought to be so Madam; Let there be never so much difference in our condition of living, we are all equal in the necessity of dying. It is a Law which admits neither dispensation nor priviledge. Let us be born under the Splendor of Palaces, or within the obscurity of cottages, upon cloth of gold, or a dunghil; amongst *marchpastries*, or Cobwebs; nor any one thing exempts us more then another. I, but he might have lived fourscore years, and he reached not six and twenty. Will you Madam be satisfied upon this complaint? Remember by what Clock his hour struck; was it not by that Clock, which being framed when ages were framed, by the Author of all ages, which governs the Sun as the Sun governeth ours, and by an absolute Soveraignty signs a beginning and ending to all things from end of the World to the other? And that way, Madam, as we must expect no favour, so we need not fear any unjustice: Your Brother hath not lived as long as he might have done, but he lived as long as he ought to do. And if he who lent us life were to be accountable for his actions, he could shew you, that he, when he redemanded his life from him, it was without making him lose one minute of time that he had granted him to possesse it. Neither will I stopp here, Madam; I will have to passe from this consideration to another. How

do you know but that for retribution of his extraordinary devotion, that eternal Providence, which is alwaies disposed to the good of its creatures would not give him leisure to do any thing which might lessen the reputation which he had acquired by his integrity, and diminish the content his prosperity had given you? Certainly, vices and vertues associate themselves in our behaviour, as wells joyes and sorrowes do in our adventures: How know you then, but that when he died, the vertues and joyes of his life were come to a period and whether that were not a great favour to cut off those dayes from him which he was to spend amongst vices and annoyances? His inclination indeed were good, but what pernitious counseller are the heat of youth, wherein we are subject to furious passions, the boldness of a condition to which all things seem to be permitted, and the communication of evil companie:, of which in this world it is as difficult to avoid the sight, as to not imitate them after we have seen them? The constitution of the body be it never so good and strong will be crazed by conversing continually with those who are sick; and the resolutions of the soul cannot be so strong, but that they may be corrupted by a frequent conversation with evil company. Besides, would this be a good consequence, he would alwaies have been a honest man, therefore he would alwaies have continued happy: he would never have done no harm, therefore he would never have received no wrong? Fortune useth her affections imperiously, she followeth whom she pleases, but never adheres to any. And if she love, it is alwaies reserving that liberty to her self, to hate when she pleases. Could you Madam, perceive so many slip

ther inconstancy towards others, and never fear
y towards your brother? And imagine with your
lf, that as dying betimes he hath given you cause
murmur against the shortnesse of your life; so he
ight by living longer have given you cause to be
oubled at the length of his life? I know, a sea-
n abounding in flowers, presages a plentiful Har-
st; but how many times have we known it hap-
n, that a storm of hail, a deluge of showers, an
cess of drought, or some other ill disposition of
e air, hath left us nothing to gather, but leaves
stead of fruit, and straw in lieu of Wheat ears?
our brother as he was a Knight of *Malta*, might
ve desolated all the Coast of *Barbary*, ruined
giers, burnt *Tunis* and *Bizerta*, broke the Trade
Constantinople in *Alexandria*, restrained the *Turk-*
h Gallies beyond the *Bosphorus*, and have given
e Soveraignty of the Eastern Seas to Christians.
e might also as Lievtenant General of a Royall
rmy, Land in *Syria*, set up again the *Lorrain* cross
s in *Palestina*, and carry the *Flower-de-luces* to the
remotest parts of the *Indies*, and be crowned with
greater and more glorious Victories then any of
is Predecessors. Indeed, there was no impossibi-
ty in all this, or at least which might not with
great likelihood have been expected from him. But
Madam, let us look on the backside of this Medal.
Might not his Army by some inconvenience, which
commonly put panick terrours among the Soul-
iers, have been Routed and put to flight, whereby,
though guiltlesse, he might have shared in the disg-
ace? Might he not have fallen into the *Turks*
ands, and seen himself (according to their custom)
n the Tower of the black Sea, or yet more cruelly
ave been put into some other Prison, out of which
all

all the gold in the world could not have ransomed him. These news Madam, would have caused you insufferable afflictions; but here is yet one no less horrid then any of the other. Might he not being so sensible of Honour as he was, and tickled by the reputation of two Duels, wherein he had as glorious successe, as he had generously undertaken them, have adventured upon a third, in which, though he shewed the same courage, he might not have had the like event? With what displeasure, or rather despair could you have seen him brought home, at least maymed for all his life-time, or bearing upon the eminentest parts of his Visage, the marks of his own misfortune, and his enemies valour? Let us if you please Madam, lay aside these kinds of inconveniencies, and let us cast our eyes upon an infinite company of diseases, which might have brought him to such a condition, that you might for his rest have been obliged to pray as much for his death as his mortallest enemies could have done. I know his good complexion presaged much health, but how many strange diseases be there, wch we neither know the cause nor cure of? The late deceased Cardinal of *Lorraine* under the title of St. *Agatha* Brother to this now Duke of *Lorraine*, was of such a temperature as nothing more could be desired therein: his dyet could not be better nor more regulate then it was. And yet what torments I speak not of common ones, but even of such as the very hangman would tremble at, were those he endured from the nine and twentieth year of his age, at which time his torments began, to the fortieth, when their continuance brought him to his grave? His sickness for the space of eleven years was the practice of all the Physicians, not of the

onely, but all the World. From ordinary they
ceeded to extraordinary remedies, the Church
yed for him as for a great Prince, and moſt
ly Prelat. And laſt, after all means had been
d, all that could be gotten was, that three
before his death his pain became a weakneſſe
all the parts of his body, ſo great and ſo ge-
, that all the functions of his life were taken
him, ſaving his ſight and ſpeech. You know
Hiſtory, he being one of your family, and we
know it, becauſe it happened in our age. Ru-
mate it in your mind Madam, and tell me whe-
r if you had ſeen your noble brother in the
e caſe, you would not have almoſt given your
life upon that condition he had loſt his in the
ttle. Yet let us be altogether indulgent to your
ires, Madam; and let us imagine that by a good
rtune, ſuch as might deſerve to be reckoned
mongſt prodigies, his health as well as his ſaid
rtune had perpetually laſted in the beſt degree
perfection, as you could have wiſhed it. Know
u not, that our courſe of life is like that of the
n, in which the firſt months have the Sun
ll without any clouds, and the latter clouds
thout any Sun? do you thinke you ſhould al-
ys have ſeen him as he was, and in that ſtate in
hich we obliged all thoſe that beheld him with
ys to ſpeak of him with admiration? No, Ma-
m, mans life hath Lees as well as Wine. To live
d to grow Old, are things ſo conjoyned, that
agination it ſelfe can hardly ſeparate them. He
at created all things, did enclofe them all within
e circles of their ages that nothing might be ex-
mpted from their juriſdiction. Eternity is no
ace but in Heaven. Upon earth all things are

ſubject

ſubject to change, not every year, moneth, or week; but dayly, hourly, and every moment. We ſhall not be to morrow what we are this day, and Madam am no more the ſame man I was when I began to write this Letter to you. Years ſpoyl the very Marbles, they could not then ſpare your Brother. He muſt have ceaſed being what he was, and being able to do as he had done: and conſequently have given over Dancing, Masking, Courting of Ladies, Fighting at Barriers, running the Ring & generally all thoſe things which Gallantry obliges young men to employ their youth in. I know he might alwaies have heard great report of his merits: and whenſoever any ſuch triumph had been mention would have been made of him as of a Prince, who once had exceeded all in ſuch Paſtimes.

But judge you Madam, to what terms a man is reduced, when to gaine glory, he is turned over to the memoriall of former years; and thus, though living, he hears himſelfe ſpoken of, as if he were dead. With what annoy think you my Lord your brother would have ſeen himſelfe onely a ſpectator of thoſe ſports wherein formerly he had been a principall actor? And your ſelfe, Madam, if you had ſeen him ſpoyled by old age of thoſe Ornaments which youth had clad him withall, could you have forborn to cut off ſome part (if not of your affection) of that content you received in the beholding of him? Think upon what I ſay, Madam, and you will find he was not ſo much wronged by the cutting off his dayes, as you imagine. He dyed young, but happy: His friends poſſeſſed him but a while, but they never had no occaſion to grieve at any thing concerning him but his death. He did not

long

ng enjoy the pleaſures of this world, but he never
ſted any of the bitterneſſes of it. He did not
well long in it, but whileſt he did, he walked al-
ays upon flowry banks. What ſoever was craggy
orny, or rugged in it, was reſerved for his latter
ays, which he never attained to. If the manner
his death gives you any occaſion to murmur (as
believe it doth,) is not the ground of this com-
aint as frivolous as the reſt? I ſpeak freely Ma-
am, and believe my affection may authorize me ſo
do. Know you not, that moſt worldly things
aving two faces, ſeem either good or evill accor-
ing as they are looked upon? if you know it to
e true, why do you not look upon that ſide of this
here you may find moſt content? Why do not
ou ſay, as it is moſt true, that ſeeing he was to die,
e was happy in meeting ſuch a kind of death, as
empted him from lying languiſhing five or ſix
eeks, nay peradventure five or ſix moneths or
ore upon his death-bed, troubled continually
ith the importunity of remedies which would
ave been applyed to him for his recovery, beſides
is ſickneſſe? He had four hours time to purge
is ſoul from earthly corruptions, and them he be-
owed ſo well, that without offending that merci-
ull goodneſſe, which is never denyed to a true
epentance, we cannot poſſibly miſdoubt or queſti-
on his happineſſe. What leiſure could you have
eſired more? or what more could he have wiſhed
im, than to be but a ſhort while a ſuffering that
hich of neceſſity he was to ſuffer? I think ma-
am I have told you, that comming into a little
ity about twelve or fourteen days before his
eath (I believe it was the ſame City where he was
ith exceſſive joy met with a company of women

in

in the habit of *Amazons*) alighting at his lodging gate, and standing there to see the foot companies come back, which were gone out to meet him; some of the Nobles which stood by him (as he never was without many of them in his Company) desired him to withdraw, to avoid any such mischances as ordinarily happen at such and the like shows he answered them smiling, they should not fear it, for he could not be killed with lesse then a Cannon shot. What think you of that, Madam? can you be so good a sister to him as you are, and wish him any other end then that he most seemed to desire? I know not what you may judge of it; But I hold that which befel him to have been a favour of Fortune, who using him according to his humour, would make some shew of War at his death, in mid'st of peace, and according to that which he had said, that ordinary arms were not sufficient to take away his life, she chose such as he had approved of, and being really the most terrible ones, she thought them the fittest to testifie how much she esteemed his valour. But suppose he had been drowned in a River, that he had broken his necke with the fall of a Horse, that the ruine of a house had over-whelmed him, or any other accident had deprived you of him, you had still wept as you do? I doubt not Madam, but in what glasse soever this potion had been presented you, you could not chuse but have swallowed with great disgust. Let us then take away this pretence from your grief, and see whether there be any one more considerable. You are too ingenious and inquisitive to let any slip, whereby you may justifie your sighs. You did not see your Brother dye; I believe this circumstance is one of them whereon you think

you

u may insist. But Madam, if your desire had been fulfilled herein, what ease could either you, or he ve gained thereby? You had seen him swimming his own blood, and he you drowned in your n tears: and doubtlesse the presence of these jects, working its ordinary effect, would have mented the sense of his pain, and made your liction greater: But he would have been glad to e amongst his friends: And hold it you a small ing Madam to die in the mid'st of a company of ntlemen, who at this accident had much a do to bear precipitating themselves, and increase the mber of those who would not preserve their es, after they had lost their friends? It is not to imagined Madam, how with this art of charming the minds, which is fatally inherent to your mily, he had generally gotten the good wills of e whole Province. I have shewed you Madam *Monsieur du Vair*, and *Monsieur de la Cepede's* tters to me, where the expression of their grief is ch, and so plain, that their affection is unquestionable. And besides, the one being chief President of the Parliament, and the other bearing the same ffice in the Court of Accompts, you may very well judge their grief is common to a number of e Kings faithful servants, whereof their companies are as full as any in the Kingdom of *France*. his one shall save me the labour of producing any more testimonies: besides, how can you be ignoant of a thing which so near concerns your brother, who according to the custom of Lovers, hold time better imployed then when you hear mention made of him? Know you not that the next y after his body was brought to *Arles*, the peoe weeping and lamenting, so as they seemed to

care

care for nothing after they had loſt him, unnailed his Coffin, unſewed the ſheet wherein he was wrapped, and finding his Countenance unchanged, they cauſed his Picture to be drawn, which they placed in their Town Hall, to continue the living's mourning, and to keep their Poſterity for ever in ſadneſſe for him; have you not heard how this City, and the City of *Aix*, having been at diſſencion which ſhould have the Honour of Interring him, they accorded, at laſt, that one ſhould have his body, and ſend the heart to the other, finding this the onely remedy to agree them? You know it Madam, and conſequently you need not make any queſtion, that in a place where he was ſo dearly and paſſionately beloved, he died as contentedly as he ſhould have done in his own Palace; you have reaſon to be ſatisfied, and I to give over conteſting with you. I know that the being deprived of things, the poſſeſſion whereof was pleaſing to us, muſt needs prove bitter. It is hard for you without incomparable ſorrow to forget your Brothers cares, whereby he continually obliged your affection. But ſince the hope we have of ſeeing them again whom we love, is a comfort to us in their abſence, why cannot it be made uſe of, in this abſence as well as in others which had oftentimes ſeparated him from you? There is no likelihood of his coming again into this World, nor any unlikelihood of your going to Heaven.

Madam, the way you take is the way: Piety brought him thither, and it will do the like for you. There ſhall you one day, both, enjoy the ſprings whereof you have here taſted but ſome ſtreams. There ſhall the Stars which now are above you, be under your feet: And Madam, if amidſt

midſt the glorious objects wherewith you will be
en encompaſſed, you can remember the things of
e World, with what contempt will you look
on this Morſel of earth, which men have divided
to ſo many regions of Countries; or upon this
op of water whereof ſo many Seas are compoſed.
ow will you laugh to ſee men ſo buſied about
e neceſſities of a body, to which we no ſooner
ve one thing, but it asketh for another; & ſome-
mes ſo diſquieted through a weakneſſe of ſpirit
hich daily troubles them, to unwiſh to day that
hich the day before they wiſhed for. Enter if it
poſſible, into theſe generous thoughts before
u begin to ſpeak of the World, as you will do
hen you have forſaken it: acknowledge it to be
place where you muſt daily loſe ſomething, till
you have loſt all; and by theſe and the like medi-
tations, let your faire ſoul aſſuredly conceive, that
ving had its Original from Heaven, it is one of
the number of thoſe, which muſt one day returne
thither. Some two yeares ſince, performing the
Office of a loving Kinſwoman, you writ a Letter
to the King and Queen of England, to comfort
them concerning the Prince of *Wales* his death. I ſaw
it, and in it ſuch conceptions and words, as I did
never ſee elſewhere. Turne now your own armes
gainſt your ſelfe, and command ſo much of your
lf, in the death of a Brother, as you then required
the Father and Mother in the loſſe of a Son.
The Eyes of the Whole Nation are fixed upon you,
to behold the combate betweene an immoderate
grief, and a moſt lofty courage. The votes of the
ſpectators are as different as their paſſions: Take
you their parts, who wiſh you the victorie. No-
thing can aggravate our miſfortunes ſo much, as

our enemies rejoycing at them. Yours have rejoyced in seeing your constancy but stagger, vexe them by keeping it upon it legs. Finally, Madam, though You wilfully neglect your self, let not the respect due to your Mother be forgotten: so long as your tears run in streames, hers cannot be dried up. You know that according to Nature's order, her affections should precede yours. Now do you shew her an example of resolution, which shall be the conclusion of my Letter, wherein I have been more tedious then I expected, but my admonitions, so largely set forth, will the fuller expresse mine intentions, which are, Madam, to shew you I am, and will be during life,

Your most humble, &c.

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12 *To* Thyrsis, *to Comfort him in his Imprisonment, and strengthen his mind against the Feare of Death.*

By Mousieur de Moliere.

THe report your Enemies spread abroad of your weaknesse and feare, is as great an adversary to the reputation you have hitherto gained, as their pursuit against your life is eager. They are not content with their purpose of exposing you to the rage of a people who hate you, onely because they do not know you, if they add not to the crueltie of your death, the defamation of your life. I question not, but if those who blame you, were in the like trouble as you are, they might find fault with those things in themselves, which now seem to them so hatefull in you; and would confesse, there is a great deale of difference between their discourses,

discourses, amidst prosperity, out of all suspition of danger, and the distracted Conceptions of a Prisoner, who dayly expects to be unjustly tormented for his Innocency. How good soever my conceipt may be of Philosophy, yet I cannot imagine it to have so great a prerogative above ignorance as that by its means we can contemne those evils we cannot eschew. I hold it rather to be a necessary Ornament for those who will guid themselves with moderation in prosperity, than a reall and usefull remedie for those who are plung'd in extream adversity. Who can be so ignorant as to not know, that there are some such evills, wherein constancy (if not hurtfull) is every way unusefull to us, unlesse it be turned unto despaire, and Nature hath given us sence to rejoyce at good things, and be grieved when evill comes upon us; for my own part, I am of opinion that the indifferency men would have us shew in all things that befall us, savours more of senseleslesneese than of reason; and that, so long as there is difference betweene joy and sorrow, we may be permitted to expresse it in the motions which proceed from the one or the other. Of so many millions of men that we have seen, we can hardly reckon one, but hath thought his courage and resolution unquestionable: but when they have been put to the touch-stone of an honourable or shamefull death, we have found how different their deeds have been from their words, and that the generous propositions they made in their Table-discourses amongst their friends, were nothing like the speeches forc'd out of them in an Army, or upon a Scaffold. I have an opinion concerning death, which I believe will hardly passe for currant;

though it be true, namely that all those that know it, fear it equally, and that Philosophy doth not make it appear, either more pleasing, or more harsh. What resolution soever *Cato* shewed, I believe death was as bitter to him as to *Nero*, and that if he could have preserved his life honourably without being beholding to his Enemies for it, he had not offered that violence to himself. We see Valiant men run boldly into dangers, and make a shew of esteeming their lives lesse, than degenerate souls: yet I believe, its because that valuing of it at a high rate they seek to have it more honourable; and that they would not with a certaine death, purchase *Cæsars* reputation. The hazzard which leads them on, may as well bring them off, as leave them there: and each action of our life being subject to it, we need not wonder if to gain Honour in Wars, men expose themselves to dangers, which they may come out of againe without being kill'd. We do not only deceive others by seeking to imprint in them a good opinion of our Courages; but our selves are often times deceived. Occasions often times have made us alter our Countenances, and some have a long time sought for their Enemie to be revenged on him, who when they have found him, have been of another mind than they were before. Yet I do not esteem life at so high a rate (though we live never so happily) as that the fear of losing it should torment us. Verily if so many men that have shew'd us the way & testified so much contempt of it, have not taught us resolution; we must confesse our selves to be very pusillanimous, and conceive that superiority of reason which we think we have above those Nations we most unjustly term barbarous, is rather a weakness

which

which we ſhould be aſhamed of, than a vertue we ſhould ſo much applaud. If reaſon which gives us the true taſt of pleaſures, doth not help us to mitigate the bitterneſſe of death, let us fly from it as an Enemy to our reſt, and let us not commit the Conduct of our life to its injuſtice. He that cannot dye Couragiouſly in his youth, will hardly reſolve himſelfe to it, when he ſees himſelf burthened with cares, and old age. He is loath to leave the World, that is too much in love with the vanities of it; and the old man who is paſt all pleaſures is no leſſe unwilling to forſake that bed wherein he lyeth overwhelmed with pain and grief than the young man hath to leave that, when he hath enjoyed his miſtreſſe. As for my part I who was never ſubject to any but my ſelf, whenſoever I ſhall be called upon to pay Nature that which is due to it by all men, my ſoul ſhall feel no other encumbrance, but to be ſeparated from the body, and I believe I ſhall have no great need of my friends care, nor confeſſor's exhorations, to cauſe me quietly to paſſe that way, ſo many honeſt men have gone before me. Whenſoever that hour ſhall come, it ſhall find me ſo alien from other mens diſpoſitions, that if I do complaine, it ſhall be rather for living too long in pain than for not having liv'd long enough in pleaſures. I am none of them who even in the midſt of their afflictions, will revolve in their minds the miſeries they have run through, and premeditate what miſſortunes may hereafter befall them, and heap up ſo many evills together that their ſouls, not able to endure the burden, yeeld to diſpaire. I ſhall not grieve to dye before I have gained reputation enough to tranſmit unto the memory of poſterity; nor the want

of treasure to leave to my heirs, shall not trouble my mind: for if they love me but for my wealth, I shall not lose much by losing their friendship. The varieties of conditions and fortunes produce such accidents as hinder us from knowing men truly, so long as they are alive: but let us go thorow as many labyrinths as we can, we all come to the same Rendezvous. All those great ones, whose vaine lustre and affected actions dazel the peoples eyes, and would not peradventure be remarkable, not so much as in a village, if their offices and wealth did not make a distinction between them & the vulgar sort of people, live in greater splendor then we. But when they must forsake all their sweet perfumes, stately hangings, and the great company of Mourners they see about their beds, increase their remorse joyned with the feare of death. I remember, *Thyrsis*, I have sometimes heard thee abhor examples of timidity, and admit amongst your pleasanteſt meditations, that of death. I have seen you far gone in persecution, before I could make you fear the danger you were in; and peradventure if you had been somewhat more apprehensive of it, you had not given your enemies cause to triumph over your innocency, inflicting punishment upon it, as if it were a crime. The little care I have alwais seen you take for the preservation of your life, makes me imagine the Prison (be it never so full of horrour) cannot so far alter you, as to banish all the generosity was in you when you were at liberty. What visage soever death puts on to appear unto you, I do not think it can be so terrible, as to quite overcome your courage. Let her come accompanied with torments and tortures: I believe she will find store enough

nough in your ſoul to fruſtrate all her aſſaults. have many times wondred at ſome men, who in his laſt ſcene of their life, in lieu of being comfor-ed, becauſe they dye guiltleſſe, are much afflicted hereat, and ſeem to deplore the Judges fault, in condemning them unjuſtly. The beſt life in the World could not make them hope for a happier end; and yet the funerall preparations, and other cir-cumſtances which the Common people eſteem diſgracefull, do in ſuch manner trouble them, that they eſteem that to be unſufferable upon a ſcaffold, which they would thank God for, if it had befallen them in their beds. It vexes me to ſee, that ſince they can put no diſtinction between guilty men's dieing and theirs, they do not manifeſt diffe-rence in the enduring of them. It is no matter where you dye, ſo you die innocent; and the place appointed for the puniſhment of fellons, hath many times ſuckt up the bloud of *Martyrs*. God hath as often made uſe of theſe extraordinary waies, to try his ſervants vertue, as to puniſh the Malice of wicked men; and himſelfe hath not ſpared his own perſon, nor feared ſhame and torments to redeem us out of thoſe evils, into which our firſt Parents diſobedience had plunged us. We would be applau-ded for having followed the example of thoſe who are no more then we, and yet we tremble when we muſt leave our Maſter. Dear *Thyrſis*, let us not ſeek in the ſecrets of his Providence, to find out the cauſe of the evil which he ſends us. If our enor-mities and Libertiniſm have not deſerved death by the Laws of man, let us ſuffer them to expiate the offences we have committed againſt his ordinances. Let us gather ſome profit out of the injuſtice of our Judges and the calumny of our Enemies.

Howsoever if we escape their hands, we may end by a Physitian's Recipe. All those cruelties and tortures whereby they seek to cause death seem hideous unto us; let us entertaine them willingly to make ours appeare more honourable and couragious. There are some men, who by their industry only have raised their reputation to that height, as others could not attaine to by their Vertues. But in this last action they must of necessity discover themselves, and grief putting them beside the use of their prudence, layes open the weakness of their soul. I do almost in all things regulate my desires according to the vulgars opinion, unlesse it be in things directly opposite to reason. It is a common custom among men to be lesse moved at the poverty, and disgrace of those they love, or at any other misfortune as may befal them, than at their death. In this I cannot agree with them, and am sorrier for him, who basely saved his life by disgracefully running away from his enemies, than another who was slain fighting couragiously. I love my friends so far, that the griefe I endure for the losse of them how dear soever their company was to me, is not comparable to the content I reap when I see them obtaine honour at any rate whatsoever. And the seeing them get out of misery by a precipitate death, troubles me not so much, as to see them fall into calamities by living too long.

If such accidents as cause men to be disesteem'd and makes them infortunate, were as unavoidable as death, the example of other men's misfortunes, would comfort me in theirs; But when I see others free themselves out of trouble, either by good fortune, or through their own vertue, it would vex me if my friends should not be of that number.

When

When I see them languish in a tedious sickness which takes away from them al enjoyment of pleasure, I am afflicted by reason of their paine; when death hath set them at liberty, I weep no more but for my self; and find wherewithal to comfort me for the losse of them, seeing they have thereby set a period to all their miseries. I am then more to be pitied then they, for their grief being transmitted to me, they carry away all my content with them, and leave me nothing but tears to bemoan their absence.

If they had escaped that time, they must have begun againe, and all that they had formerly endured would not have diminished any thing of that which they must have suffered another time to attain unto it. It is no pleasure for a traveller who is just at his Inne door, if he find himselfe carried backe againe so far, that he must go the same way, over those dirupt precipices which have already made him tremble.

I think I should be almost valiant enough to be revenged on the cruelty of fortune, by depriving my selfe of life, if God did permit wretched men that remedy for their evills; and violently plucking my self back out of the Tyranny which I had been subject to, take away all means from her of practising her insolencies any longer upon me. But how now, *Thyrsis*, are we forbidden to dye, though all things invite us to it? It is a great advantage to be endowed with some excellent quality above other men, which may separate us from the Vulgar. But as the keeping of a treasure, brings with it a continuall fear of being robbed, which we should be free from if we had nothing to lose; so we must take so much care of guiding those eminent

Vertues

Vertues, that we can hardly be suffered to taste the sweetnesse of them; Peradventure former Ages might have much ado to furnish us with a man whose reputation had been so universal as yours. Yet what glory soever your spirit and understanding hath gained you, I am certain that if you compare it with the evils which their envy hath procured, you, who are not able to imitate your vertues, will find you had better have rested content with a Vulgar and ordinary glory, than to have bought your high Renovvn at so dear a rate. Farewel.

Your most humble, and most affectionate servant.

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13. *To a sick man, who shewed much impatience in resolving himself.*

By Mounsieur Aunray.

Sir,

YOu are too dainty in your affliction; if you were alwaies happy, you should be something more then man. Adversities are common to all the world and those who escape them are notwithstanding as subject to them as others. You would not peradventure have winter come at its appointed time, or that it should not bring frost and snow along with it, but onely for such as are over-heated with Fevers. You had rather have the heat of Summer to ripen the fruits of your Orchards, but that you would not have it wither the flowers in your garden. And if nature were to frame the world anew, and should ask your advice therein, she should joyn Autumn to the Spring, and flowers to fruits, to make us at one time both hope for, & enjoy them. But it seems the world was made subject to this condition, that all things should do us sometimes good, and sometimes evil. The sea, after a storm, treats of peace

with

with the veſſels that are upon it. The windes raze up the ornaments of the earth, and the ſame cauſe all that is beautiful thereon to dye: they pull up trees by the roots, and fearleſſe ſnatch away their honour from them; day brings the night on, & we ſee but part of Heaven while we are here upon earth. Imagine you then, that as war is a preparative to peace, ſo your ſickneſſe is an entrance into health. As for my part, I hope it will ſoon reſtore you to your former joyes, and ſuffer you to live after the manner of other men. In the mean time, comfort your ſelf with this thought, that heaven hath afforded you vertues belonging to ſuch an age, whereof you have felt the diſcommodities, and that the candidneſſe of your behaviour, ſtands you inſtead of a white aged head. Finally, you ſuffer no more but what nature hath ſubjected Kings unto, by giving them a body; and the moſt contagious diſeaſe hath not ſpared Emperors. The ſweet ſmell of *Alexander's* gives, did not make him immortal; we have ſeen great men caſt down by the force and violence of pain, and if vertue it ſelf had a body, it would peradventure be as ſickly as you are. Thus ſhould mine imagination comfort me, were I in your room, and ſetting my mind at reſt, I would endeavour, without going to a Diviner, to recover my loſt health. We muſt regulate our humours which are our Domeſtick enemies, and ſettle them in peace, if we mean to have any for our ſelves.

I would not have you be ſo hazardous as to challenge and defie ſickneſſe, which you cannot overcome without a Second, and the help of a Phyſitian, who never comes to aſſiſt you as a friend, for love, but as a hireling for gain.

I must leave you to your rest, perswading you to take as much of it as your pain will give you leave, withdrawing from your eyes the greatest subject you can have of annoyance: and take heed of adding to the tediousnesse of your disease, that of a Letter, wherein I should be insufferable, though I be absolutely,

Your servant, &c.

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14. *To comfort a Vertuous Lady, often troubled with sickneſſe.*

By Mounſieur Auuray.

Madam,

YOu have almost sufficiently tryed the difference between health and sickneſſe. Methinks it is a troublesome thing to have such frequent distempers, which bring our humours out of order, and turn all upside down within us. Yet we must kiss the hand which sends them; and bear respect to any thing that comes from heaven, though it were lightning to reduce us to ashes. It is an hommage we owe to Nature as being her subjects, howsoever if we should fall out with it, we should not get so much thereby, as with a little patience. This Vertue calms our inquietudes, charms our displeasures, asswages our griefs, and gives our courage time to arm it self against all the assaults of sickneſſe.

Methinks I hear you already answer me, that it is an easie matter for them to speak who are not dumb, and for such as are not blind, to judge of colours: we can discourse rarely of a shipwrack, when we are out of the danger of it, and in a Harbor. But let not this thought hinder you from thinking upon the recovery of your perfect health. Though

though our Physitian be healthful, he gives us good remedies, and it were but a bad argument, to say a besieged Town ought rather yield to the enemy, then receive aid from without, because they who afford it are at liberty. For mine own part, were I indarkness, I should accept of a lighted Torch, though it were Love's who is blind. I know you have no need of your Ghostly fathers shoulders, nor tongue, to help you to bear your crosses, and tell you that sorrowes and afflictions oftentimes make a man, when they seem rather to come to undo him. It were to teach the Goldsmith that gold is tryed with fire.

Questionlesse you are not ignorant of that rare gift of Providence, which causeth all Gods beloved children to be frowned upon by Fortune, and in all outward appearance to be the Onely among men that are most unhappy.

The Sun, which shines equally upon the good and bad, seems to bring forth fair dayes for the wicked, and stormy and tempestuous ones for good men.

The Aire, which the former breathe as sweet, as that of earthly Paradise, is for the latter covered over with thick cloudes, and filled with storms.

The Waters which to the one are Crystal fountains, and pleasant streams, are for the other turned into tempestuous hail and fierce torrents.

The earth in this case seems unjust, affording delicious things to the men of this age, and refusing necessaries to those that walk in the right waies. She showes upon the one, Pearls, Perfumes, Favours, and all the Rarities it brings forth; while Poisons, Serpents, and all other kinds of horrors are their on, who acknowledging the first author of all these,

productions

productions, hinder the world from being overflown by a second deluge. She hath suffered her very bowels to be digged up to adorn the fingers and neck of a Strumpet; and hath afforded the Tyrants iron to exercise their cruelties, and make Martyrs.

Ask God why man, whom he made master over all his works, and the true pourtraiture of his Divinity, begins his life in punishments, having committed no other crime, then of being born, and having seen the light? Why this Prince of creatures, which ought to command all things below God, seems to be inferiour to all things that are beneath man? Nature seems to be but his stepmother.

The Trees spring up out of the earth with their bodies, branches and leaves, & without stirring out of the place find their nourishment: Animals have their defences as they come into the world, birds have the Art of flying, fishes of swimming, whereas man hath nothing without study; he cannot speak, nor exercise those functions which are necessary for his livelihood, without being first instructed by others. So doth God deal with those whom he loves, as if he would teach them that all being adverse to them upon earth, all is propitious to them in heaven; the chances and changes of this World drives them on to the glory of the other; and the woes which men denounce against them, causeth them with more fervency to desire the peace and tranquillity of the blessed. I alwayes liked that comparison, that God used us like a pair of Scales, for our bodies hang downwards, to raise up our souls on high. Vertue is never sick, it sings (if we will) in the greatest heats of a feaver, as the three children did in the furnace; and he that found a hard-

bour

your within the entrails of a Fish, testified it was not subject to shipwrack. But to shew its Power every where, it playes with the very Tygers and Lions which lose their natural cruelty to do it homage, in despight of those who animate them to their ruine. Some believe the stars to be fed by the vapours of the earth, and that which deceives them, is the seeing them covered with mists, which makes them think they draw them up to feed upon. It is just so with the Righteous, who are the lights of this World; It seems they cannot live without dying daily by diseases: their actions make Worldly wise men laugh, and the person they act, is looked upon for a pastime, as a Comedy. But though they lie obscured on that side which is towards heaven, they look like those Angels, whose face and wings are onely delineated by the Painters, all the other parts of their bodies are infected and covered with sorrowes, they have nothing found but their visage, where vertue shews it self, and even then when they cannot stir without the help of others, they have wings wherewith they soar above the Stars. They burn with a double fire, their bodies with a burning fever, and their souls with that love which consumes the *Seraphims*; their blood is not so heated as their hearts, which makes them sing Gods praises in such notes as might be sung in heaven by the mouthes of the blessed. I have, before I thought of it, Madam, drawn your Picture, and have found those Roses which spring out of the sharpnesse of your pain. Indeed we must needs confesse, that the bed wherein you lye, is far easier then a crosse; the Physick you take, more pleasant then vinegar and gall; your head-ach, more sufferable then a Crown of

Thorns.

Thorns. I doubt not but our Agonies and Sweats are more acceptable in Gods sight then incense, and the leaneſt and weakeſt offerings, of a better odour, then the fat of Bulls, which in former times the Prieſts offered up unto him in sacrifice. Howſoever the diſeaſe is not ſo violent, but it affords liberty to call upon heaven for relief, and obtain a ſecond to fight on our ſide. The Chriſtians of the Primitive Church ſpoke to him out of fires, and upon the wheel. But here I muſt forbear, for they fought for eternity, and the reward was worthy their labour. Another time Madam, I will be leſſe importunate, but I have a long time ſo born ſpeaking for fear of troubling you, ſo that you may pardon me at this intruſion, which I hope will not be diſpleaſing to you, were it but in regard of the ſubject whereupon I have inlarged my ſelf, and the conſideration of him that preſents it to you: namely, *Madam*,

Your moſt humble, and moſt obedient ſervant.

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15. *To* Monſieur, L. C. B. S. *whom he comforts when he was in diſfavour.*

By Monſieur Godeau.

Sir,

IF I did not perfectly know the vigour of your ſpirit, I ſhould be far more ſenſible of the misfortune which hath befallen you; and would be more inquiſitive after reaſons to afford you comfort. But Philoſophy hath already healed a wound, which to another would have proved mortal: and you have teſtified that onely weak and abject minds expect the cure of their griefs from a long ſeries of years. That which another would have termed an inſufferable Baniſhment, hath been to you but a happy

happy passage from imprisonment, to liberty: that which would have made him cry out, and filled his mouth with blasphemies, hath not so much as changed your countenance: and it may now be said, that your enemies could not have entreated you with more rigour, then by using you more favourably. Their hatred is now more glorious to you, then their former respects: and all the Stratagems they have used to annoy you, prove honourable trials of your vertue, and irreproveable testimonies of their vvickednesse. A woman cannot be truly termed chast, who hath not resisted temptations. A Souldier deserves not the name of valiant, who never saw a siege or field fight but onely in a Picture: A man doeth vvrongfully ascribe unto himselfe the Title of wise unlesse he have tried the constancy of his soul in adverse fortune. It is an easie matter to guide a Ship in a calm Sea, but when Heaven and Sea meet to conspire its ruine, and that, which way soever one cast his eyes, he shall behold nothing but objects of horror and dispaire, we shall find few pilots but will forsake the helme, and abandon their life and fortune to the mercy of the tempest.

Even so when the world smiles upon us, our resolutions against misfortunes which are not like to happen, are easily taken; and we dream with much facility upon remedies for such pains and aches which we do not feel. But when our Pomp is vanished, and those who adored us in the morning held it criminal to salute us in the afternoon, we lay down our weapons before that enemie who before was contemptible in our sight. Such as our combate, such is our victory, a feigned Picture: and we, like those braggards who are like Lions at home and Hares in the field.

Now this weakneſſe, as far as I conceive, proceeds from the little knowledge we have of true happineſſe. For if a man who ſees all his deſigns ſeconded by a good ſucceſſe, did not ſuffer his eyes to be daz'led by the luſtre of his preſent fortune: If amidſts the enjoyments of his pleaſures, and the applauſe of thoſe who are about him, he conſidered he ſails upon an inconſtant Sea; and that this wavering goddeſſe, who heaps honours and glory upon him, is as irrationall in her love, as in her hatred; Queſtionleſſe he would not ſo much ſet his mind upon the happineſſe he enjoyes, and conſequently the loſſe of them would not be ſo grievous to him. But our opinion is the valewer of all things, what pleaſes our ſenſes is amiable in the high ſt degree; and, as if our ſight, and our underſtanding were bounded within the ſame limits, that which exceeds the capacity of the one, can gain no eſteem of the other. Theſe Infants had rather have their Diamonds taken away from them, then their toyes and Whirle-gigs, for theſe latter objects are proportioned to the weakneſſe of their judgements, and they are not of capacity to conceive the value of more precious things. Thus doth the loſſe and repoſe of liberty, rarer treſures then any the Court can afford our ambition, trouble us little or nothing. Thus do we fear leſſe, violate all reſpects of Piety, to content our irregulated Paſſions; and that which ſhould draw teares of blood from our eyes, find us as inſenſible and obdurate, as Marble. This diſcourſe doth not touch nor concern you, Sir; and as a beautifull woman hath no cauſe to be offended with him who declaimeth againſt deformedneſſe, ſo I conceive theſe invectives againſt the weakneſſe of the greateſt

part

part of men will not be displeasing to you, whom this tempest hath not moved; and have received the newes of your banishment with the same countenance, as you before did the report of your promotion to the chiefe office in the Kingdome. Truth stands in awe of greatnesse; and like a bashfull Virgin is ashamed to come into the Company of insolent fortune. Flatterers are inseparable shadows to those who are able to relieve them in their miseries, and sometimes the honest men, fearing lest their freedom of speech should be dangerous or hurtfull to those whom they speak; are content with the not approving of faults, and passe them over unreproved. So that those who are in great places able to oblige, or disoblige, are the last to hear of such things as concern them. But when neither fear, nor hope, keeps any body about them; if they be applauded, they need not fear nor imagine they are flattered. For what other consideration, but of an unquestioned truth, can perswade any to defend a man's actions, who is not capable of rewarding a curtesie, whose acquaintance is contagious, and company suspitious. Rejoyce then Sir, in seeing such a variety of spirits agree in the esteeme of vertue. Blesse a misfortune, which encreases your glory, and casts confusion in your enemies faces. Behold their shipwrack from a secure Harbour; and assure your self, that the people's Resentment of your calamity is a rigorous punishment of your ill willers perfidiousnesse. And surely (though your modesty should thereby be offended) I must avouch, that you are the first Servant, who ever was known with so much courage to prefer his Masters interest to those of his own family, in whom knowledge, experience, and

fidelity were ſo happily united and knit together; who could walke ſo upright amongſt ſo many precipices, and retaine ſo much glory amidſt promiſes and threatnings. But the ſetting forth of your praiſes requires a tongue tipt with more eloquence then mine, and a ſoul leſſe fraught with modeſty then yours to accept of it: I will therefore end, and proteſt unto you, Sir, that nothing hereafter ſhall hinder me from declaring my ſelfe to the World, your Servant; and giving upon all occaſions a due teſtimony to the merit of your vertues; and being not able to re-eſtabliſh your fortune, I ſhall have courage enough to exclaim aloud againſt the perfidiouſneſſe of thoſe who have ſupplanted it.

16. *To* Madamoiſelle de Couſerant, *to give her thanks for her curteſies done to him while he was in diſgrace.*

Written by Mouſieur de bois Robert.

Lady,

SEeing my misfortune is ſo great, that it will not afford me ſo much liberty as to come and viſit you, ſuffer me to aſſume ſo much as to write; to teſtifie unto you, that the lively reſentment of my miſeries hath not deprived me of acknowledgment of your courteſies. True friends are beſt known in Afflictions: yet I needed not that touch-ſtone to try you, I had known you ſo ready to gratifie me in many other occaſions: So that the greateſt vexation I have at this preſent, is, becauſe I am forc'd to be gon before I haved ſerved you, or ſhewed my ſelf worthy the honour of your friendſhip. You cannot ſay wherefore you have aſſiſted me, onely your own Generoſity hath perſwaded you to it: Fortune hath inflicted a ſevere puniſh-

ment

vent upon me for a ſlight offence. Yet I muſt confeſſe I have leſſe deſerved your favour, then mine own diſgrace: I was perſwaded it would not have laſted long, you having undertaken the care of my buſineſſe; but my diffidence increaſes daily, with the power of mine enemies. In the eſtate where-in I am, I can fear nothing but the being blotted out of your remembrance, which would be more ſenſible to me then mine own misfortune. Would I could thank you by word of mouth, and ſhew you (for want of other acknowledgment) a viſage wherin the reſentment of your favours is as livelily repreſented, as that of mine own grief. But ſince I have loſt all hope thereof, except of this ſad farewell, aſſure your ſelf that into what part ſoever of the world my adverſe fortune ſhall caſt me, amidſt all my ſorrowes and annoys, I ſhall ſtill preſerve the remembrance of your goodneſſe, which is the onely thing makes me deſire to live: hoping God will not ſuffer me to remain ungrateful towards you, and that he will yet permit me to teſtifie unto you by infallible proofs that I am,

Lady,

Your moſt humble, moſt obedient, and obliged ſervant,

Bois Robert.

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17. *To pacifie a quarrel between two brothers.*

SIR, *By Mounſieur* Auuray.

THe aſſiſtance of a man as deep in ſufferings as ones ſelf, is but weak; ſo I perceive my cares but little avail you. I having ſuch ſhare in your grief that my diſcourſes will rather expreſs a fellow-feeling, then yield any comfort. Yet without conſidering the ſucceſſe of my Letter, I will for mine own ſatisfaction, ſhew you the greatneſſe and

danger of a wound which cannot be healed without your consent; I can assure you there never was any grief better taken then yours; And as God repented him he had made man after he had sinned: so when you wished you had never a brother, you did no more then what the most moderate man in the world might have done. It is true, that actions and words are the images of life, and the visible signs of the most secret qualities of the soul. You must imagine that the Princesse of the *Indians*, who to entertain the *Spaniards* caused three hundred maidens to dance naked before them, did not love that bashfulnesse which is so much affected by their sex: That *Alexander* shewed himself very moderate by living with so much respect with his fair Captives; and that a King who can govern his Passions as well as his Dominions, may passe for chast, not onely in Court, where lesser vices are accounted great perfections, but even amongst *Carthusians* who make most strict profession of this rare vertue. One would esteem that man to be most cruel and barbarous, who should cause his Page to be ripped up and opened, to find whether he hath eaten up his melon or no. So questionlesse since this last action, in which I may lawfully say, anger set the one hand in arms against the other, I shall have much ado to eradicate that opinion, which you have conceived out of your bosome; and perswade you that he, whom you lately heard denouncing threatnings, hath any thing else in his heart, then what he uttered in his speeches; or that he is sensible of any of those pious motions, to which Nature, the law of Nations, and Kingdoms, and even the very Affairs do oblige him: Brotherly love is knit together by such

such strong bonds, that neither sword nor fire can ever nor dissolve them; But the hatred which succeeds it, is often measured with the same measure, confidence is turned into mistrust, and truely I wonder how so much freedom can be overcome by so many diffidencies. Love is a very tender thing, and hard to preserve: a division in families is for the most part very dangerous, it is like blood which, separated from the body, turns, and is corrupted. This so great evil afforded examples in the very infancy of the world, the second man left us the horror of it with its crime. Romes infancy is of later years: its walls, whose admirable structure deserved the honour attributed to divine things, are ashamed to see how their foundation was laid in blood-shed by the hands of a brother. But when I call to mind their blindnesse who could not agree even in their Tombes, and whose bodies united upon one funeral pile were separated by the fire as partaker of their quarrel; I believe our memory had not been burthened with their Prodigies, had it not been to cause us to remember the Piety of their sister, so that we are beholding to her love for the knowledge of their hatred. You are not come to that Sir, your sister hath indeed the like affection as that charitable Lady had, but your wrath is not so high as that, which death cannot terminate; I only admire that in the remedy, you have found the cause of your divorce: for if those things which are commonly incident to men, are sometimes causes of disorders, methinks the intent you had of dividing your inheritance, should have rooted them out. Pardon me if I accuse you of picking a quarrel with the dead, and make your enmities extend to your fathers ashes: they are yet alive in you;

your jarring troubles their repoſe; and I look when their Ghoſts will come and tell you that you might eaſily accord, if love might arbitrate the buſineſſe. In the mean time you muſt force your Paſſions: man ought not to ſuffer himſelf to be tranſported as a beaſt, without reſtraint. Shall I believe you cannot have the ſame advantage over your own ſpirit as you may have over an enemy? Cowards wear ſwords, but it is the part of valiant men to make good uſe of them: and of all men who are endowed with reaſon, thoſe onely who are vertuous ſhew it upon ſuch occaſions. All other Noble parts are nothing without a ſtout heart. For as much as in the ſiege of a ſoul, wherein ſtrong reſolutions ſhould appear, many ſhew ſo little life and fire, that one can ſcarce perceive they have any animal ſpirit in them. See how I engage your reputation to fight againſt an adverſary, which peradventure you took no notice of. I would have you know, I laugh at thoſe bold ſpirits, which knew not what the terror of death was, and would drink a health to the Tyrants, in a cup of Poiſon: but if you obtain this victory which I propoſe unto you, I will follow your triumphant Chariot with acclamations: and you ſhall have for a teſtimony of your vertues,

Your moſt humble, and moſt obedient ſervant.

To the Lord Marſhal of Baſſompierre

18. *To congratulate him in his new promotion to the Office of Marſhal of* France.

By Monſieur Malherbe.

My Lord,

IT is true that Fortune hath ſtood too long a deliberating upon a recompence fitting ſo great and manifeſt

manifeſt a merit as yours: but howſoever it hath at length reſolved upon it. And without diſſimulation your actions having alwayes made it known that it owed you extraordinary qualifications; the ſervices you have with ſo many cares, ſo many troubles, and ſo many dangers done the King in theſe latter tumults, have ſo ſollicited it, that ſhe was in a manner forced without any further delay to acquit it ſelf of this debt, or declare it ſelf an open enemy to your vertue. I know not with what words they have expreſsed their joy, which is common to all the Court, yea to the whole Kingdom, who have already congratulated you. For my part, I no way can expreſse mine better then by telling you, that I have been as joyful to ſee you attain to this honour, which I alwaies wiſhed you, as I was to ſee thoſe idols tumbled down out of a place where I could never behold them without abomination. I am not of ſo evil an humour as to allow ſubjects to bend themſelves againſt their Princes will. Yet when thoſe, whom he favours, ſet his affairs in diſorder, I am not ſo far inclined to compliance, as to aver it to be either reaſonable or poſſible to receive evil at their hands, and wiſh none.

One of the principalleſt marks of Gods bleſſing upon a King and Kingdom, is, the good hap of meeting with ſuch people, as take the ſame care as a Pilot, labouring for the ſhip's ſafety, having no greater intereſt then that of its proſperity.

I have alwayes known you of an inclination ſo bent to high atchievements, that if ever it muſt be expected, we muſt look on you to be the firſt example thereof. God grant it may be ſo, and then the point where others terminate their greatneſſe,

may

may be the first degree of yours. Conditionally Sir that I may alwaies keep in favour with you, and continue being, SIR,

Your most humble, and most affectionate servant

19. *To Monsieur* Coeffeteau *Bishop of* Marseilles *to rejoyce with him for his nomination to the said Bishoprick.*

SIR, *By Mounsieur* de Malherbe.

I Even now received advice by a Letter *Monsieur Perez* sent me concerning the King's bestowing the Bishoprick of *Marseilles* upon you. Here is, God be praised a shamefull lye given, to that gallant fellow who said it was reported at Court you had enough already. I am assured this newes will be received as it ought to be both in your Dioceſe, and the whole Province. For my part, besides mine interest in the Common joy, I have a particular one which almost transports me.

The best means Kings can use to gain obedience from their subjects, is, to Raign well; and well raigning in mine advice, consists as much in bestowing honourable places upon deserving men, as in any thing else. I pray God that our King, who hath testified his good liking in making choice of you, may so far continue in advancing you, that as you have attained to the highest pitch of learning and vertue, so you may arrive to the greatest degrees of honour and dignity. I wish it with all my heart. But Sir, it shall be upon this condition that you shall persist in loving me, and shall alwaies hold me to be, *SIR*,

Your most humble, and most affectionate servant.

Malherbe.

20. *Where-*

30. *Wherein the Cardinal of* Perron *gives the King thanks, after his Majesty had procured him a* Cardinal's *Hat.*

SIR,

IF I had as many tongues and wings, as the Poets feign Fame to have, I could not expresse the least part of this last Favour I have received from your Majesty. There are neither Letters nor words that can set forth the excellency of such a binding obligement, as would even strike Eloquence it selfe dumb. I have nothing left me but thought, to reverence and respect it, though that be likewise confused and oppressed by the greatnesse of it. For whether I cast mine eyes upon the value of the favour it self, or whether I consider the circumstances wherewith it hath pleased your Majestie to accompany it, or whether I examine the little desert is in me, and what poor services I have as yet done you, or whether finally I look upon the glorious and triumphant hand that bestows it, no lesse accustomed to the conquest of souls and hearts, then that of Provinces and Kingdomes: I find so many things to think and speak of, that the abundance of Matter, choaks up the words in my mouth, and smothers the conceptions in my mind. So that instead of giving your Majesty thanks, I find you have given me cause to complain for having through your excesse of favours, obliged me to a forced ingratitude. It is true that my griefe is comforted by the hope I have that your goodnesse will accept of mine inability for excuse, and of my confession that I cannot give you sufficient thanks, for the greatest acknowledgement lies in my power to yeeld you. This is the most humble desire of my Letter, and to assure you, that since I want

want proper words to give you thanks, I will have recourse to the Eloquence of deeds and services, swearing and protesting unto you, that the remainder of my life shall be a perpetuall and devoted thanksgiving. It hath pleased you to command me to finish my book, as the first fruits of my gratitude, and I promise your Majesty never to take my hand off it, till I have ended it. It shall be a monument, and Pyramide of gratitude and acknowledgement which I will raise up to your Majesty, till effects of greater concernment may testifie that I am,

Sir,

your Majesties, &c.

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21. *To a Gentleman, his intimate friend to perswade him to surcease his Suit.*

By Monsieur de Malherbe.

SIR,

I Have received your Letter of the seventeenth of this month; It hath been (as every thing else that comes from you) most welcome and dear unto me, but being friends in that degree we are, and living together as we do, I cannot conceale the displeasure you do me by continuing in a design which I have so often requested you to give over. You love a woman that laughes at you, If you do not perceive it, you see not that which the blindest man that is among three hundred could not chuse but espie: and if you do perceive it, I believe that (to the prejudice of the Scrivener of *Vaux*) you mean to usurpe the Empire of the little houses. I find no fault with your being in love; you ought to be so, or to renounce whatsoever is pleasant in this World; But you must love such an one upon whom

whom you may not loſe your time and labour. You may be drowned in love as well as in a River. You muſt therefore ſound the depth of the one as well as the other, and avoid as much as a ſhipwrack the domination of certain well conceited things, who deſire to laugh at anothers coſt. Her whom you affect, is very good, exceeding beautiful, wondrous handſom, and of Noble birth. All this I muſt confeſs ſhe hath; yet the beſt is wanting; ſhe does not love you, and without this quality all the reſt is nothing, one is as good as another. You have heard ſay, that with the help of ſtraw and time, Medlars will grow ripe; which puts you in hope that though you be not beloved for the preſent, you may be ſo hereafter. I grant it is no ſuch difficulty, but that you may overcome it: but you muſt not deny but you ſhall have much ado to conquer her. In matter of future things, Yea, and Nay, may find friends to lay ſome of one ſide, and ſome of the other: In this I am ſure moſt will be for the Negative. And your ſelf, as ill handled as you are by your Paſſion, if you had laid for the Affirmative, you would yield your mony either loſt, or in extream danger. Perſeverance may work miracles: it is true, but not alwaies, nor every where; if there be examples of its power, there are likewiſe ſome of its weakneſs. And beſides, if a man had patience in every thing elſe, he were more Puſillanimous and faint-hearted, then Puſillanimity and faint-heartedneſſe it ſelf, if he could be patient when he ſaw himſelf contemned.

Indignation in my conceipt is not ſo juſt upon any occaſion as this. When a woman refuſes what is deſired of her, it is not becauſe ſhe condemnes the thing that is required, but becauſe ſhe doth not like

like him that desires it. I could wish you had spoken with a man who came from that place where your pretended Mistris dwelleth. He could have related to you, how that for a whole moneth together he lay in that lodging, he saw her almost every day in company, so trimmed and set out with dressings, that one might thereby perceive she had no intent to come home again before she had captivated and ensnared some soul into her service. You will peradventure interpret this in the best sense, saying, she did it onely to divert her from melancholy thoughts, into which your absence had cast her.

When one hath a desire to deceive himself, let him not do it at halfs. You are in the way of suffering denials, you have served your apprentiship for it in several good Schools, it is time for you to shew your Master-peece and sue out your Indentures; Be no longer blind, or, if you will be so, assure your self it shall be against mine approbation. I will look upon you as one doth upon a friend, who is in danger of losing himself in despight of all their endeavours who wished him wel. I cannot deny but when I was young, I felt the same fires as others of that age did, but never so far as to love a woman, who would give me no requital. If any one had glanced upon me, I would go towards her; if she staid for me, it was well; if she drew back I followed her five or 6. paces, or peradventure ten or twelve, according as I valued her worth. If she grew obstinate in receding, were her merit never so great, I would let her go; and immediately despight succeeding in the place of love, I would begin to find fault with any thing I had before esteemed to be praise worthy in her.

The

the freshneſſe of her colour, though never ſo natural, ſeemed to me a maſk of white and red, her diſcourſes meer pratlings, and generally with a mind fitted to mine own conceipts, I gave thoſe thoughts the lie, which had any way perſwaded me to love her; And this was continually my carriage towards women.

We ought not to think it ſtrange, if women take time to be reſolved in a buſineſſe wherein their honour and life is concerned: And likewiſe if by ſome reſiſtance they prick on a deſire, which peradventure would abate, if they ſhould upon our firſt Summons, yeeld with too much facility. Their reſervedneſſe grounded upon ſome ſuch conſideration may be born withal; but when they ſhun us, either through a willful averſion from us, or becauſe another already poſſeſſeth that which we ſue for, then it is time to pull up a good heart, and not go on in a journy, whereby we ſhall reap no other profit but wearineſſe. Happy are they that can ſee in ſuch darkneſſe: many men are careleſſe therein, and fall into irrecoverable loſſes. I pretend as little cunning as any man: But I may ſay without vanity, that I never yet had to do with any woman, but I could quickly diſcern her humour. Hope hath called me on, which once failing, I never ſtaid for a ſecond repulſe. Believe me, and do the like, and after ſo many ill harveſts, make careful choice of the ground where you mean to ſow your ſeed: you have as well as I, a certain careleſſe humour, which is not proper to undertake buſineſſe that requires long, and mature deliberation. Let it ſuffice, you have been unfortunate in *Brittain*, be not the like in *Burgundy*. I cry you mercy for vexing you as I do, my love is ſuch, I can do no otherwiſe.

Thoſe

Thoſe who give their friends indulgent counſel, ſeek to pleaſe them; they that ſpeak freely, to profit them. I praiſe God, I do not loſe my time, while I adviſe you to make good uſe of yours. I would willingly ſend you ſome news to mitigate this rancour; but ſleep oppreſſeth me. Farewell Sir, and whatſoever I have ſaid, I will not fail to deliver your Letter: it will I fear produce you a new ſhame, but your will be done: and I pray, if you pleaſe, do you mine, by continuing your affection towards me, and holding me to be alwaies,

Your moſt humble, and moſt affectionate ſervant, Malherbe.

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22. *To* Iſidora, *to diſſwade her from a Marriage. By Monſieur* de Plaſſac.

Madam,

IT is impoſſible for me to hear the report which goes abroad of you, without an extraordinary reſentment. And mine inclinations are ſo conformable to my Judgment, that I cannot behold a ſick object without a ſenſe of inward grief, nor a blind body without apprehending its fall; which things being thus, how can I poſſibly look upon you, ready to be ſacrificed, without giving you ſome aſſiſtance, & joyning my complaints to thoſe of ſo many good people, who deplore your Misfortune. To ſpeak truth, fair *Iſidora*, no ſound judgment will adviſe you from enjoying one ten years longer this fair ſeaſon you live in, and to be Queen of your ſelfe, with this Quality of Virgin, which makes you to be admired of the World, and promiſes you all poſſible proſperity. Think you that ſuch a Marriage is the higheſt fortune you may exſpect? and that you ought to limit all your hopes within

within so mean a condition? I pray be not so ignorant of your own worth, as to condescend to such a Match, as is so disadvantagious for you, and would be of no necessity, though there were never another left in the World. Consider that you are born with so much advantage above other women, that you cannot take example by the damage which years ordinarily bring upon them, but you must suspect it: Seeing those wrinckles which often make them repent their refusing of such Matches as they would afterward have been glad of, will not appear upon your cheeks in halfe an Age. If all those who pretend to gaine your favour, might not aspire thereunto without qualities worthy of you, something would be required in him that should possesse you, that were more then man. And heaven should grant you the conduct of Nature, and Empire of the World, if it would sufficiently reward your beauty: If you make a doubt of what I say, and should require proofs to confirm this truth, aske your glasse whether you have not the fairest Visage of the world, and thereby you shall know there can be no design so glorious, but must come beneath that of conquering you. I tell you in good earnest, *Isidora*, that were I Lord of all the Earth, I would testifie so much unto you: and this impudent fellow, that dares to desire you, should be punished as if he had robbed Altars, and committed all crimes as can be imagined. Truly I can conceive no such action, nor believe you have so little courage, as to suffer your self to be thus carried to punishment; and let the most ridiculous of men triumph of such a conquest, as the greatest Monarch in the World might be proud of. What a dysaster would it be if any such Misfortune should befall you, and how many wonders,

ders, should you be faine to bring to passe, before you could make amends for this fault? I think for my part, the Sun would hide its light for fear of beholding you, and all the earth would Mourn for your fall. Believe your friends, *Isidora*; and send this monster into the desarts of *Africk*, to woe Apes and Baboons; and employ your selfe in nothing but working of miracles. You know the properest men of the Court languish for you; reserve your selfe for some of them, grant them a happinesse, which they would despise, did you once prostitute it to such an infamous person. If you desire to acquire quantity of servants, make them die for love, and revive them secretly; and by that meanes you shall make men beholding to you for their lives.

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23. *Io* Crimena *to clear himselfe from a false accusation.*

By Monsieur de Bois-Robert.

SIR,

I Had rather be accused of having betrayed my Country, poysoned my friends, and having committed Sacriledge, then of speaking ill of you. I must confesse I was mightily surprized with this news, and I expected nothing less at my returne then reproofs from you. But I am bound to tell you, that as well for my reputation and conscience interest, as for reason and truths sake, that whosoever hath endeavoured to Scandal me with this aspersion, must be one of the most pernitious monsters that ever was. To justifie my self I desire no other witnesse, but of my unspotted reputation, which upon the confidence of my words, and writings hath every where equally published the beauty of your visage, the acuteneesse of your wit, and the

the innocence of your carriage. What ill opinion ever you have of me, I will not ceaſe my praiſes for the future. But you muſt pardon me if I tell you, that you want yet ſome ſolidity in your judgment, and that you would be perfect in all qualities both of body & ſoul, if you were not ſometimes of too light a believe. I thought you could never have been moved to my prejudice. If you did revolve in your memory the reſpect I alwaies bare you, if you remember the commendation you ſometimes gave me of retaining my favour in Court through my modeſty, you would not now ſuſpect me of ſo great an ingratitude. I proteſt I ſhall never be in a good humour again till you have told me the Author of this venemous ſlander. I was reſolved to relate unto you mine adventures in *England*, and a thouſand other Newes, which peradventure might have been pleaſing to you. But to puniſh you as you deſerve, for condemning me without hearing my defence, you ſhall have nothing from me this day but complaints and reproofs: and if I ſhould be ruled by my juſt anger, I ſhould have much ado to tell you that I am ſtill, as I have ever been, namely,

Your moſt humble, and moſt affectionate ſervant.

Bois-Robert.

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24. *To Monſieur* de Vauglas
To reprove him for his long Silence.
By Monſieur Faret.

SIR,

THis is the fourth Letter I have written to you & cannot obtaine one word of comfort in the grief your abſence hath inflicted upon me. I wonder you will deny me a favour I have received

from thoſe, of whom I never asked it; unleſſe you imagine I cannot live long ſince I forced my ſelf to forſake *Paris*. I pray God I do not blame you wrongfully, and that thoſe Letters, which you have done me the favour to write, be not miſcarried. In the mean time, I pray find ſome means, if you can, to draw me out of mine annoyes, and let me not alwaies be troubled to invent new excuſes, to juſtifie you in the little care you take in preventing my total misfortune. All that I can do Sir to teſtifie my preſent diſpleaſure, is, to ſend you no other newes but what concerns my ſelf, and they are all ſad ones, and if I could truly expreſſe them, I ſhould think my ſelf ſufficiently revenged on you, by ſaying you are the onely cauſe of my diſcomfort. It ſufficeth me to let you know one thing, which is but too true to my grief and the confuſion of *Pentheus* and you who are the authors of it; namely that thoſe bad nights, which I was wont to complain to you of, are yet more reſtleſſe to me then they were; and as I could not participate of any good but in your preſence, I have loſt that pleaſing ſleep, which was one of my greateſt, and ſenſibleſt comforts: which you have heard me ſo often call *the father of life*; contrary to their opinion who hold it to be the *brother of death*. See what I am brought to, and whether you be not dangerous perſons to uſe your friends in this cruelty in their abſence. And after all this I pray confeſſe, I am of too good a diſpoſition to continue ſtil as I ever was, and am; namely, Sir,

Nants this 2d. of *Auguſt.* 1626. *Your ſervant, &c.*

Complaining for having received his friend's Letter too late, and intreating him to make more care of his health.

By Monsieur Auuray.

Sir,

I Thought to have written to you in verse, that my Letters having feet might sooner come to your hands. I received yours so long after the Date, that I took the bearer thereof for some Antiquary that sought to feed me with old Records; but which troubles me most herein, is, that I yet doubt of your health, though you writ to me concerning it. Our bodies are not strong holds, that need much time or many Engines to batter them; continual pleasures and delights are able to beat them down, and yet methinks when I hear you in the Armory of your humours, that you fear not death, but as from heaven, or by some strange accident. Because you are in health you believe, unless the world turn upside down, you shall be immortal: but remember these things will not continue with you in so pleasant a consent for ever; a grief in the least part may undermine your whole body, even as one stone out of its place is many times the cause of the ruine of a Palace. Though you sail not upon the sea for fear of a shipwrack, you are in danger of losing your self by too great abundance of blood, and be drowned in that red sea, of which your veins are the channels. Learn then of me to mistrust those things which flatter you, and serve for the maintenance of your life: Make more store of that which one glasse of water may as soon deprive you, as if you had drank Poison: for to speak truth, you commit excesses, which would make a Giant stoop; and would have tired that

ſtrong man, who feared not the encounter of a Lyon, and made nothing of carrying away the gates of a City upon his ſhoulders. If you had lived upon *Iron* and *Steel* as *Hercules* did, yet you know he dyed at laſt, and a woman found meanes to affront him who feared not Monſters. Yet I like you better in this humour, then if you were like that effeminate man, who was wont to be tired with the labour of others, and complained he could take no reſt all night, becauſe they had laid him upon a bed of Roſes which were not ſhred in good order.

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26. *An anſwer to ſome praiſes.*

By Monſieur Aunray.

SIR,

I Did not think an honeſt man could have turned flatterer, before you praiſed me ſo much. If I deſerved the leaſt part of your Commendations I ſhould eſteeme my ſelfe as happy, as if one had beſtowed happineſſe it ſelf upon me: I do not wonder that thoſe who are at *Paris*, as at the *Weſt-Indies*, amongſt Gold and Diamonds, ſhould beſtow preſents upon their Prince. For my part, I who live in the Country ſhall find enough to do to fruit; I am ambitious to commend but not to imitate you. For I am neither Courtier nor Orator ſufficient. I would uſe ſome Rhetorick in anſwer to your complements; but as Palms grow no where but in the holy land, ſo rare expreſſions are produced no where but at your habitation. One may be deceived as well in the over, as undervaluing of things; therein take heed you do not repent your liberality towards me. If I remember you, it is becauſe memory being a treaſure, I can

place

place no rarer a thing in it then your Image; and then look over all the Cabinets of the World, and I défie you from finding any one richer then mine: those who know your merits as well as I, will remember you in their best thoughts. You say I am guilty of all your importunities in writing to me, let me be so still, and do you continue in punishing me as you have begun. To speak truth, I have wondered to hear you say, that our thoughts have served for a pastim to our Censurers. Their Tyrrany must needs be extream, if they will not suffer us to do well. I will tell you, if we never had none worse, we should need no confessor in that particular: They are Pearles wherewith one may beautifie a work without confounding it. I will therefore leave them in their error to return to the sweet odours of your Letter, and assure you, that had I not laid it up amongst my choycest pieces, or that the possession of it were not so precious to me, I would alwaies carry it about me, for an Antidote, against the infectious aire of this Country. Judge now whether I esteem you or no, when I make so much of any thing that comes from you. After that I will enter into a covenant of love with you, as inviolable as if it had been made before the Altar. This shall not hinder me from serving you; and if these two things were incompatible, I think I should cease being your friend, to be,

SIR,

your most humble, and most obedient servant.

A Discourse between a Gentleman, and a Gentlewoman, divided into seven dayes.

The first day.

Gentleman.

LADY, Encouraged by the rare commendations which all the world attributes to the glory of your merits, I am come to tender my respects unto you, which I shall desire you to esteem obedient to your will, until the time of my perseverance manifest them to be constant and faithful.

Gentlewoman. I conceive Sir, opinion is more favourable to me then truth, and hold not all she divulgeth of me to be true. Wherefore you do well to present feigned affections, to the honour of this imaginary merit.

Gentleman. You wrong your beauty Lady, which being Paramount, can produce none other effects, but fervent desires to serve you.

Gentlewoman. All this confirms my former conceit, for finding my self altogether unprovided of beauty, I believe you to be as void of any affection that might depend thereon.

Gentleman. I fear I should sin against truth, in straining to shew you, which is so visible; and to set it out with words, would be a wronging your sublime judgement and apprehension, which cannot be ignorant of it.

Gentle-

Gentlewoman. I perceive Sir, you will overcome me in words though you cannot alter my belief.

Gentleman. It is an effect whereunto I will reserve the trials of mine obedience, which shall one day condemn your misbelief, to authorize my truth.

Gentlewoman. Such words are common in this age, which ordinarily promises much service, but never produceth any thing but Artifice.

Gentleman. It is an ordinary thing to confirm promises with oathes, yet the keeping of them is seldom performed. And that which ought to make you believe I follow not herein the common custom, is, that your beauty is such as ought to be served rather by knowledge then imitation; and besides my design is too glorious, and mine attempt too fair, to be imitated by any.

Gentlewoman. How Sir? are you upon attempts already? If the case stands so, your design is more ease then bold; for in fair enterprises there are alwaies hinderances which oppose hope.

Gentleman. My resolution of serving you is so fair, that I can expect no evil to redound of it: For though you should make the end of it unfortunate; yet it will be alwaies a glory to my courage, that I have dared to presume to obtain your favour.

Gentlewoman. Seeing you thus ground your content upon misfortune, hope can no way harm you. For if it deceive you, it makes you happy.

Gentleman. May I be so happy Lady, as to serve you so worthily, as I am obliged to do, both by your merit and my submission.

Gentlewoman. I shall never advise a generous soul to rest upon such a design, the resolution being so mean, that it must needs be followed by sorrow and Repentance.

Gentle-

Gentleman. That which encourages me to ſerve you, is, that I ſhall gain as much honour in the enterprize, as there is difficulty in worthily atchieving it.

Gentlewoman. If you rendred as many proofs as you offer ſervices, you would be famous throughout the whole Empire of love.

Gentleman. Seeing I have Courage enough to aſpire to the merit of your favour, I ſhall take care to guide my perſeverance, wherein I ſhall not fail, being enlightned by my own fire.

The ſecond Day.

Gentleman.

FArewell my fair One, I muſt baniſh my ſelf out of your company, to diſpoſe my ſoul to know you. The one by the loſſe of your preſence, the other by the remembrance of imagination.

Gentlewoman. You ſay right Sir, and do well to employ your mind to know me; for then your thoughts and imaginations may frame unto themſelves a conceived merit; where your eyes, and judgement could find no true one.

Gentleman. What a new deviſe you have gotten, I think you would perſwade me a falſehood, to gain an advantage upon the ordinary way which breaths out nothing but truth. Is it poſſible that ſuch a vanity can provoke you to offend that which I honour and you poſſeſſe?

Gentlewoman. Call it a truth rather, and then your ſelf will ſpeak truth.

Gentleman. Continue ſtill in gaining glory to your perſwaſion, by offending that beauty, which in its eſſence will be alwaies perfect, though it be not ſo in your opinion.

Gentlewoman. If I am perfect, then I know my ſelf,

selfe, for a self-knowledge is a perfection. And by knowing my self, I may be permitted to judge how defective I am in any matter of worth. But you would perswade me to the contrary, to exercise your own sufficiency, believing there is more honour to be gained, by overcoming than maintaining of truth.

Gentleman. The resolution I have taken to serve you, may testifie you have had sufficient power to dispose me unto it. In a moment I saw you Possessor of a thousand wonders, and in a moment I was sensible of a thousand Love torments: and being capable of nothing but admiration, me-thoughts that beauty was in the World but only to be admired, and I born for no other intent but to serve it. I will not then, fair one, let the opinion I have conceived of you by meanes of my best knowledge be lost upon the first onset of your misbelieving-imaginations. But having known the truth I will not now intrust it to the weaknesse of my words, seeing there is nothing unconquerable to you.

Gentlewoman. I have heard Sir, that contradiction will animate and continue discourses. Therefore I will be silent, to set a period to these unjust commendations; then peradventure you will pitty and compassionate my weak resistance, and be sorry you have so easily overcome me.

Gentleman. It is I that must be silent, being now stricken with admiration, which is the ordinary cause thereof. But in you Lady it would be a sin against your fair mouth, whose words are Oracles,

Gentlewoman. Sir, why doe you not then believe what I say? for Oracles are alwayes true.

Gentleman.

Gentleman. But you Lady, why seek you with perswasions to contradict that opinion which I have grounded upon sight and judgement? No, I will admire your beauty, maugre all contempts and miscreances, and likewise continue the service I have vowed unto you, against any thing that should oppose it. So mine expectation hath made a promise to my design, that all future ages, shall Register your merit and my servitude for the rarest antiquities that can be found within the whole Empire of Love.

Gentlewoman. Time Sir, will questionlesse alter your opinion.

Gentleman. Time, Lady, cannot contradict love's decrees, he is the Master of fortune, and an Enemy to changes. But what? It is superfluous to say so; And to believe through the compulsion of truth, is better then to be perswaded to it by words. And besides, I had more need at this present to desire a remedy for this absence, the fear whereof makes me expect such pains as I have conceived.

Gentlewoman. You must, Sir, forget your design and so avoid the punishment which repentance may bring with it.

Gentleman. No, I will for ever preserve and cherish the memory of it, wherein I shall alwaies see the glory of mine enterprize. Farewell beauty, you cannot glance with your fair eyes upon your self, but you must behold prostrate at your feet him that admires you; nor raise your thoughts as high as your merits, but you will remember your conquest. Adieu once more, fair one, I will go seek out darknesse and annoy, having lost the light of my Sun and comfort.

the third Day.

Gentleman. I Come Lady to receive as much content by your dear sight, as the losse of it hath occasioned griefe. I believe the Joy will retaliate the sorrow, seeing they both proceed from the same cause.

Gentlewoman. I believe Sir, you will receive as much of the one, as you have lost of the other. But I pray shew me whence proceeds the grief you speak of. For I believe the content of the mind exceeds that of the sight.

Gentleman. You may think so, but I who by experience have found the contrary cannot believe it, I have received from mine imaginations but an imaginary good; But that of the sight is true and perfect.

Gentlewoman. But Sir, they say the presence contents nothing but the eyes which are humane and bodily, and absence worketh upon our soul which is divine; and I believe if it brought any discomodity along with it, you would have prevented it.

Gentleman. It was some happy destiny which yesterday banisht me from the bright rayes of your fair sight, to make me the better to know the want thereof, and the punishment I suffer thereby; with such a fervent desire to see you, that each hour hath seemed an age to mine expectation, and a moment to my remembrance.

Gentlewoman. What we foresee, we may easily avoid. And you have a great way off, by your apprehension beheld this evill approaching, Yet the little cause of fear was in it made you voluntarily seek after it. Complain therefore against your own wilfulnesse, and not against destiny which is alwaies just.

Gentleman.

Gentleman. Lady, my will is not the cauſe of it, for I endeavoured to run away from my ſelf, and to come to you. But Love, to tyrannize the more over me, gave me this deſire, yet hindred me from obtaining it. So I believe it to be one of his decrees, that a noble Paſſion ſhould increaſe its conſtancie, by means of violent oppoſitions and hinderances.

The fourth Day.

Gentleman. IT is high time for me Lady to deſire of you ſome aſſurance of your friendſhip, being I can give you none of the authority you have over my will; but the ſervice I will render to the honour of your power; a teſtimonie which depends upon occaſion, and occaſion upon your commands. Swear unto me therefore by your fair eies, you love that which they have overcome, that I may ſay my ruine is as well a mark of my glorie, as of your power.

Gentlewoman. Do you think Sir, that which is ruined by the eyes, can be beloved of the heart?

Gentleman. Why ſhould not you affect that love which you have created in me? would you have it dye as ſoon as it is born? that would be an effect of an unconſtant ſoul.

Gentlewoman. It is you Sir that are in danger of being qualified by that name: For if love proceeds from merit, you will find one far-ſurpaſſing mine; holding this vain opinion, that the diverſity of your deſigns, are ſo many glories to your courage.

Gentleman. I will never go about to ſeek after any other worth than that you are poſſeſſed of. Thoſe who are leſſe worthy then your ſelf may be ſubject to ſuch fears; not you, whoſe beauty ſo far exceeds all other. No Lady, take counſel of your own

own merit, and it will ſhew you that the fair choice which I have made may not be altered, Beſides, the judgment which teſtifies a defect in our firſt intent, cannot take place in a generous love; the deſign proceeding from the judgement of our ſoul, which being all divine, cannot err.

Gentlewoman. They ſay Sir, that love is very ſubject to knowledge, of which I judging you to be ſo well ſtored, fear you will make uſe of it among ſo many pleaſing diverſities love daily preſents to the eyes of unfaithful lovers.

Gentleman. He would baniſh me out of his Empire, if I ſhould entertain a will contrary to his. He commands me to be yours; ſo his power and my humour have accorded my deſign and his decree. Behold what glory I gain thereby. Heaven hath made all worldly things of a variable condition, to ſet forth (as I believe) the luſtre of my reſolutions, only fixed in the faireſt aſſurance my love can give you thereof.

Gentlew. Love it ſelf cannot force your affections.

Gentleman. He would fear to be enſlaved himſelf: No power can force you to it but your own; therefore to obtain a perfect glory of having overcome the whole world, there is nothing wanting but the conqueſt of your ſelf.

Gentlew. I cannot chuſe but overcome, having no will nor thought but yeelds obedience to that duty I have taken upon me, for a perpetual guide of my life.

Gentleman. Is it not duty to love an affection which you have created? but you oppoſe your deſigns to my prayers; to the end that your refuſal may redouble my paſſion, and make me more conſtantly to perſiſt in the purſuit of your favour: and

the

the difficulty in obtaining it, shall add glory to my conquest.

Gentlewoman. Since pain may glorifie you, why do you complain of it?

Gentleman. I do not complain of pain, but of your humour which will not take notice of it: if it be not so, I conjure that fair mouth of yours, to pronounce some assurance of your love.

Gentlewo. Well, your service shall be acknowledged, and esteemed according to the rate of its continuance: And believe me, that as my true passion onely can oblige me thereto, so no adjuration shall ever have any power over me.

Gentleman. Lady, I would I could transform all my desires into words, to give you thanks worthy of so favourable a promise, but since I am not capable so to do, I will onely tell you, that he to whom you have been so liberal of your favours, shall spend the remainder of his dayes in your obedience.

The fifth Day.

Gentleman. LAdy, if mine opportunities to serve you were as frequent, as those of speaking to you, I should have yeelded as many services, as I have done words. I dare not confirm them to you still, by the same testimonies; and besides I have a small talent of perswasion, that I am afraid I shall discover mine ignorance rather then my servitude.

Gentlewoman. I believe perswasion to be onely required, where truth is wanting: wherefore seeing you have alwaies protested your self to be veritable, you need not make use of it; otherwise you would make your oaths and my faith as different as your words, and resolution.

Gentleman. The artificial frame of a discourse shall

shal never do me that evil office, as to perſwade me falſehood, for I am ignorant of the uſe of it, much more of the invention, which ſhall make me to void the undertaking of it, to the end that being diſregarded from the trouble I find between the reſolution, and the iſſue, I do not clearly manifeſt unto you, that all the World will judge ſuch a fair deſign deſerves to be continually purſued and followed.

Gentlewoman. I pray, Sir, be careful of conforming your mind to your words. Time alwaies produces opportunities to diſcern diſſimulation from truth. I can aſſure you, if I find your promiſes falſe, you ſhall repent the beſtowing of them ſo vainly; for I will alwaies reſerve that power to my ſelf, to either accept or refuſe what you ſhall proffer me.

Gentleman. How, my life, can your belief take a bad impreſſion concerning your ſervants? I call love, and your beauty to witneſſe that I will alwaies continue ſuch.

Gentlewoman. Well Sir, I will for the preſent accept of your intentions, hoping hereafter to have a cognizance of them.

Gentleman. Fair one, I promiſe you that you ſhall gain as much fidelity in this your Conqueſt, as I expect glory and bliſſe of mine.

Gentlewoman. But I would know, Sir, whether you will keep your promiſes as firmly as you have proteſted them.

Gentleman. Far better, Lady: for I can afford but ſuch weak words as mine ignorance furniſheth me withal; but can yield you effects, though they ſhould coſt me a glorious death.

Gentlewoman. Why, could you find in your heart to die for me?

Gentleman. No Lady, for that which others

would eſteem death ſhould be a life to me, ſo it were given me by your hand.

Gentlewoman. Live, and take heed repentance be not the cauſe of your death.

Gentleman. Well Lady, I will live your ſervant, and make my ſpirit live by the merit of my perſeverance.

The ſixt day.

Gentleman. IS any thing, Lady, more continuall then my Paſſion? I would have it as durable, as your beautie; the glory of my deſign, and my perſeverance.

Gentlewoman. I ſee, Sir, you will have it ſo, & that you are born thereunto by your own will rather then by any merit of mine.

Gentleman. Force me not, fair one, to expreſſe ſuch commendations of you, as ſhall oblige me beyond my capacity. Content your ſelf that all words which are expreſſive of praiſe, derive their luſtre from you.

Gentlewoman. Though you be pleaſed to ſay ſo, yet I am not able to believe it, mine eyes and judgment contradicting it. But for requital give me leave to render you thanks. And if hereafter you reproach me for mine ignorance, my deſire ſhall make you amends.

Gentleman. You are too humble Lady towards him, who expects nothing from you but commands for me to obey, with all the vigilancy a Lover can afford, whoſe chief care ſhall be to fulfil them.

Gentlewoman. Fortune (they ſay) to ſhew its uncontrollable power, alwaies oppoſes the faireſt reſolutions. You ought therefore to fear leaſt croſſes war againſt our deſigns.

Gentleman. I will alwaies afford you ſuch variery of

of duties, that though misfortune ſhould endeavour to thwart me therein, I ſwear; it ſhall be ſooner wearie of croſſing me then I ſhall be of ſerving you, and defying it.

Gentlewoman. I will therefore for the preſent have this aſſurance ſerve for us both: and believe that henceforth no croſſe how tedious ſoever ſhall divert my conſtant humour from loving you.

Gentleman. Fair one, theſe promiſes ſhould be aſſured and certain Oracles.

Gentlewoman. So ſhould your deſires, Sir, be ſo many infallible preſages.

Gentleman. But how can I ſufficiently lie confirm it to you, now joy hath charmed my mouth, teaching me, that words are vain, when we are proceeding to Trials and Actions?

Gentlewoman. Not I can no fullier expreſſe truth then I have already, and finding my ſelf more capable of love then of diſcourſe, I will conjure your perſwaſion, to force you to a belief.

Gentleman. Preſerve then, fair one, this favourable inclination for me, and if ever heaven ſhould offer to diſturb the continuance of it, cauſing you any waie to ſuffer for my ſake; I aſſure you I would rather offer up my ſelf in ſacrifice to expiate or prevent any ſuch dyſaſter.

The ſeventh and laſt day.

Gentleman. LADY, the ſame day I had the happineſſe to preſent my cordial affections to you, and you perfectly took poſſeſſion of my very ſoul, and all that depended of it, I was alſo ſurprized with a thouſand fears. For rareſt Conqueſts are ordinarily ſubject to greateſt croſſes, and my ſmall merit made me doubtful of obtaining your favour; But ſeeing your goodneſſe and my

propitious Fortune have deceived my fear: and that you, contrary to the common course, would with curtesie gain that which was already yours; The more extraordinary your affection is, so much the greater is mine obligement, and my desire of serving you in recompence therof.

Gentlewoman. Neither should I ever have thought you would have bent your affections towards me; it is a happinesse I more desired, then hoped for. And not without cause seeing you endowed with so many good qualities.

Gentleman. I will hereafter possesse nothing but take all away from my selfe, and put it into her hands whose I wholly am.

Gentlewoman. Well, when I shall be so happy as to enjoy you, the gift will be the greater in bestowing my selfe and all I have upon you.

Gentleman. Teach me some petty Love-oath; and you shall see what use I will make of it, to testifie that I am wholly yours, and that which Love now bestowes upon you, cannot be taken away but only by death.

Gentlewoman. I can assure you I will with much care indagate an occasion to deserve you; and do you hold these words to be the most infallible that ever fidelitie vowed.

Gentleman. I will alwaies live to do you service.

Gentlewoman. And I shall no longer live for my self, then I live for you.

Gentleman. Let us then Lady unite our souls with this kisse, and make what speed we can to be our selves, that as we now enjoy one another by discourses we may one day accomplish our desires: An expectation which affords me so much joy, that onely to reap the pleasure of meditating upon it, I will confine my selfe to silence.

A

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THE

THE COMPLEMENTS AND ELEGANCY OF THE *FRENCH TONGVE.*

By N. N.

Newly Corrected, and Revised.

LONDON,

Printed for *Humphrey Moſely*, and are to be ſold at his ſhop, at the ſign of the Prince's Arms in St. *Pauls* Church-yard.

1657.

To the Reader.

HAving alwaies been of the mind (loveing Reader) that the Publick weal was the chief aim and Center of all our Actions, and that every one was obliged to bend the uttermost of their endeavours thereunto; I resolved to make thee partaker of this Copy, as profitable as delightful, which a friend of mine communicated unto me before I went out of France. *I cannot truly tell thee who is the father that brought it forth, but I can assure thee, it is none of those Abortive Births which have no other ornament but swelling words, and extravagant affectations. The style is smooth and natural, the conceipts neat, and couched without any confusion. In a word, its greatest Artifice is, to have none.*

G. D. C.

THE

THE Complements and Elegancy OF THE *FRENCH TONGUE.*

To offer ones ſervice and Friendſhip.

A.

SIR, the renown of your Vertue and Courteſie, have made me deſirous to be honoured by your love and friendſhip; and having no other opportunity of inſinuating my ſelf, have made bold to viſite you, and proffering my ſervice, aſſure you of the ſincerity of mine affection.

B. Sir, I humbly thank you for the pains you have taken in comming to ſee me: and though I know nothing in my ſelf, which may deſerve ſo much honour, yet if that little I have, can render my friendſhip acceptable unto you, aſſure your ſelf it is obtained, and I offer it you with a Cordial affection. Deſiring you onely for a trial of your love to honour me with your commands, and I ſhal endeavour to teſtifie mine, by a perfect obedience.

A. Sir, you ought not to undervalue thoſe rare qualities that are in you, the merit whereof is too well known, which increaſes mine obligement towards you, for this favour you do me in receiving me

me ſo curteouſly into the number of your friends; I fear onely I ſhall want ability to acknowledge it.

B. Sir, your love is too ample a ſatisfaction, whereby I find my ſelf ſo highly honored, that I ſhall ſtrive to preſerve it by all humble ſervices, and ſhall preſume to come and viſit you at your own dwelling.

A. Sir, you ſhall be heartily welcome, and I will longingly expect you, which hoping you will ere long perform, I humblie take my leave.

B. Sir, I remain your moſt humble ſervant.

To gain acquaintance upon a caſual meeting.

A. SIR, I eſteem it a ſingular happineſſe, to have met with ſuch good company, ſeeing I have by this means obtained the favour to be acquainted with you.

B. Sir, if the ſame chance which brought us together in this place, did likewiſe render me capable of making my friendſhip as uſeful to you, as your goodneſſe is pleaſed to eſteem it acceptable, I ſhould think my ſelf double happy: but till opportunitie preſents it ſelf, I ſhall pray you to accept of the good will.

A. Sir, your merits oblige me highly to eſteem your acquaintance, and deſire your love. And mine intent was, to make tender of my ſervice to you. But now I am doubly indebted to you for preventing my purpoſe by profering your affection. I humbly thank you for it, and deſire you reciprocally to accept of mine.

B. I kindly accept of your proffer, conditionally that my reſpective ſervices maie make you part of amends.

A. Sir, you will oblige me beyond the power of mine acknowledgment. Your love will be honour

ſo

sufficient for me, with leave to come and visit you sometimes, to receive your commands.

B. Sir, I will not say what my dutie binds me to: but I will praie you to believe that my desire of satisfying it by effects is sincere, and shall appear upon the first occasion as shall present it self. In the mean time, I shall be glad for the enjoyance of your companie, to see you at your own home,

A. Sir, you shall ever be most heartilie welcome.

A Visit.

A. Sir, when I first had the honour to be acquainted with you; your courtesie did so far engage me, that I am not able sufficientlie to acknowledge it. I have made bold to come to visit you, and give you thanks for it, and assure you of the continuing ever devoted to your service.

B. Sir, I do not think my self able to give sufficient respects to so high a merit, but assure your self, my good will shall never be wanting. You oblige me infinitely in coming to see me, and are extraordinarie welcome.

A. Sir, you will overcome me with your courtesies, and new engage me everie time you come to visit me; I fear you will at last force me to remain ingratefull; having not wherewithall to requite your favour. But tell me, I praie, how have you done ever since our last enterview.

B. Verie well Sir, at your service. And how hath it been with you?

A. Trulie Sir I have not been verie well, but that shall not hinder me howsoever from serving such as have esteemed me worthie of their love.

To invite a Friend to Dinner.

A. Seeing, Sir, you have so long honoured me with

with your good companie: I ſhall intreat you Sir to ſtay and take part of a bad Dinner.

B. Sir, I moſt humbly thank you; I am fullie ſatisfied having ſeen you in good health.

A. I pray Sir let me ſtay you a little longer, we may talk a little further at Dinner if you pleaſe to have patience to ſtay ſo long.

B. Sir, if in ſo doing, I might do you anie ſervice; or if my preſence were capable of yeelding you anie content, I ſhould eaſilie condeſcend to it, but I doubt I ſhould rather be troubleſome to you.

A. Pardon me Sir, your companie is too acceptable. I pray do me that courteſie.

B. Sir, I have ſome buſineſſes which requires a preſent diſpatch, and therefore I ſhall intreat you to hold me excuſed.

A. Sir, I would be loath to be your hinderance. And am ſorrie I cannot have the happineſſe to enjoy your good companie anie longer.

B. And I am ſorrie I cannot at this time accept of your kind proffer, for which notwithſtanding I remain thankfull to you.

A. It ſhall then be at another time, when you are at better leiſure.

B. Sir, I ſhall be at any time readie to obey your commands.

Another form, where the invitation is accepted.

A. Sir, ſince it hath been my good hap to meet you at this preſent, let me deſire you to come and take part of a bad dinner with me.

B. Sir, if I could do you any ſervice therein, I would willingly bear you company, but my preſence will be both unuſefull and troubleſome to you.

A.

A. I pray Sir, uſe no ſuch excuſes, your company is moſt pleaſing, but you fear your chear will be but bad.

B. Pardon me Sir, I know your houſe affords none but good entertainment, and becauſe you ſhall not think I have any ſuch thought, I will do as you pleaſe.

A. You ſhall be exceeding welcome, and do me an extraordinary favour, and we will relate the newes of theſe times till dinner is ready.

B. Sir, I have a little buſineſſe to diſpatch, which I would willingly make an end of this morning, I pray give me leave to go and give order for the doing of it and I will return immediately.

A. I pray do not fail, for I will expect you.

B. I will rerurn without delay.

At his return.

B. Sir I crave pardon for having cauſed you to ſtay ſo long.

A. Sir, You come in very good time, and now I ſee you are a man of your word.

B. I would I could as well perform all things elſe whereunto your quality and my duty oblige me.

A. Sir, lay off your Cloak and let us waſh.

B. When you have done, Sir.

A. Let us waſh together if you pleaſe. Take your place Sir.

B. After you, if you pleaſe.

A. No Sir, I pray ſit there, that place is reſerved for you.

B. I muſt obey you Sir: I had rather be uncivill then troubleſome.

At the end of Dinner.

A. Sir, I pray excuſe your bad entertainment at this

this present, and at another time we shall endeavour to make you amends.

B. Trulie Sir, it hath been verie good, without anie defect, and therefore needs no excuse.

A. Howsoever, your welcome was hearty: and I shall desire to testifie my cordial affection some other way more worthy your selfe.

B. Sir, I have so manie testimonies of your good will that I am ashamed it lies not in my power to requite the least of them. I will expect when your commands shall give me opportunitie to do it, and so I thank you for my good chear, and humbly take my leave of you.

A. Farewel Sir,

And if he chance to stay after Dinner, he that invited him may say,

A. Sir, will it please you to passe the time at some Recreation, lest it seem tedious to you after your bad entertainment.

B. Sir, it cannot seem long in your good company: you have fed us with delicates, and ravished us with usefull and pleasing discourses, which are the best sauces of a feast.

A. Your good nature makes you take all things patientlie and in good part, but how shall we pass away the afternoon? Do you delight in gaming, Sir?

B. Sir, I will agree to any good motion.

A. Had you not rather Sir walk, and go see some good company?

B. Yours is more then sufficient for me.

A. Sir, I know where very good company is to meet, where there will be choice of young Gentlemen and Gentlewomen of this City. I am very well known amongst them, and make no doubt but we

shall both be exceeding welcome, if you please we will walk thither.

B. Sir, I am bound to obey you, and you shall do me a great favour.

Comming into the Company, the Gentleman, who is acquainted, speaks;

Gentlemen, hearing of your present meeting, I came to see and salute you, and confiding in your wonted customary courtesie made bold to bring this friend along with me, an honest and vertuous Gentleman.

The company. Gent. We rejoyce to see you, you & your company shall alwaies be welcome. We speak for our selves who are at your devotion, as for the Gentlewomen, we will leave you to insinuate your selves into their favours.

The Stranger. I durst not have presumed to intrude into your company, being a Stranger, if this Gentleman had not protected me with the credit he hath among you: The courtesie you shew me for his sake doth infinitely oblige me. And as for these Gentlewomen, their exceeding beauty and meekness seem to promise they will not disdain my companie, and suffer me to behold them, till I can with my constant service endeavour to deserve some part in their affections.

Gentlewomen. Sir, we should be as void of judgement as we esteem our selves to be defective in beauty, if we should undervalue your merit, which this Gentleman informeth us of and your owne good carriage sufficiently expresseth. Question not therefore your welcome, and exspect from us all respects due to your courtesie and merits.

Stranger. Gentlewomen, you oblige me with so much civility and honour, that I shall ever be mindfull

mindfull and thankfull for it. But I am infinitely sorry that I can yeeld you no service equal to your worth. Yet I will present it, beseeching you to accept of it, as being sincere and unfeigned.

Gentlewoman. Sir, you exceed in courtesie, we being already satisfied by your gracious presence, and the content we receive by your pleasant conversation.

Stranger. Though peradventure you may esteem my service not worthy your merits, yet I will not desist upon anie occasion to testifie how much I honour and respect you.

Another Gent. Sir, we are going to Play, will you please to make one? or had you rather entertain these Ladies?

Stranger. I am very well here Sir, and though my taske be hard I will undertake it amongst these Gentlewomen.

One of the Gentlewomen. Sir, you may peradventure find work enough to performe it.

Stranger. I care not what I lose, so I may gaine your favours.

Gentlewomen. Sir, I believe our poor entertainment will afford you but small content.

Stranger. Ladies, had I but this one happinesse to see you, it were sufficient to ravish all my senses, I find here so much beautie and grace: And I believe *Paris* could not find so much in his three Goddesses.

One of the Company. Sir, if you had a Golden Apple to adjudge unto them, you would easily perswade them to it.

Stranger. Besides I question not but the rareness of your wits is correspondent to your outward beauty, and that your words are as full of charms,

as

your thoughts of wonders, and so I prefer the good hap of being in your company, to any other.

Gentlewomen. Sir, if we did not know our selves so well, you might cause us to presume too much of our selves: But you doe it to give your acute wit its Carrieer, and to passe the time away.

Stranger. Ladies, your modesty shall not cause me to forget my dutie; which is both to admire, and publish your perfections, and honour them to the uttermoist of my power; but if I be so unfortunate as to receive disgrace thereby, my comfort shal be I met with such pleasing enemies.

A Gentleman courting a Gentlewoman upon fair and honourable terms.

Ladie, I account this to be the happiest day I ever had in all the course of my life, wherein I have the honour of being acquainted with you. Sir, if I knew anie thing in me worthie your merits, I should think my selfe obliged to employ it in honouring of you. But finding nothing but imperfection and weakneſse, I believe the knowledge of me will hardlie yeeld you anie content, much lesse happineſse.

Ladie, I finde so manie perfections therein, that I find my selfe obliged to honour them with all my power and offer you my most humble service.

Sir, it is your courteſie, and fair language that would willinglie excuse my defects, to make your sufficiencie to appear so much the more.

Pardon me, Ladie, it is the charming power of your vertues and Merits, which oblige me not onelie to honour and serve you, but also to desire some part and intereſt in your affections.

Sir, Whatsoever a Maid with honour may do, you

may request of me. I respect your qualities, admire your vertues, and wish you a happinesse befitting your magnanimous designs.

Ladie, I can assure you my desires and affections are good; and if your wishes proceed from as sincere a will, as it hath power to be favourable to me, I shall thinke my selfe the happiest man in the World.

Sir, I shall desire you to pardon me, my understanding is not so acute as to penetrate your intentions: that which I speak is in simplicitie having no other design, but to yeeld you such respect, as I know you deserve.

Ladie, I do indeed wrong you in perswading you to that which I have not yet made to appear by any true proof. But notwithstanding I must tell you, that your perfections have so amazed my senses and affections, that I resolved never to love nor serve any but you. I onelie intreat you to accept my service and affection, and give an effect to your own desire.

Sir, as I cannot be perswaded you would fix your thoughts, much lesse your designs upon one so little deserving: so need you not trouble your self to testifie your good will by anie effects. I am content with the honour of knowing you, and wish with all my heart your good fortune may guide you to meet a match becomming your worth.

Ladie, I have not so far forgotten my self as to misconstrue your merits and perfections. I have proposed unto my selfe an unfeigned resolution to honour and serve you with mine uttermost endevours, and your refusal cannot lessen mine affections. Suffer me then to style my selfe, your servant.

Sir,

Sir, I am not at mine own disposing, therefore cannot accept your noble proffer; but if you can perswade my Parents to like of the affection you say you bear me, I shall esteem my self much honoured by your love, and shall be ready to yield to anie thing shall agree with mine honour, to render you full assurance of my love.

Ladie, You oblige me infinitely, and I thank you as heartilie. I shall take an occasion to acquaint your friends with my sincere intentions. Honour me in the mean time with your commands, and give me leave to kiss your fair hand.

Sir, I am your most humble servant.

How to enter into discourse with a Gentlewoman, being in company with her.

LADY, here is a fair and honourable companie, I am glad I met here, to participate of the content here received, particularly seeing it is my good fortune to find you here, in whom all perfections shine that can be anie waie imagined.

Sir, Your Judgement concerning the companie is most true, there cannot be more accomplished persons, nor any honester content found elsewhere: but your courtesie exceeds, in attributing praises to her who least deserves them, and in comparison of the rest, hath no considerable perfection.

Lady, Your modestie makes you speak disadvantagiouslie of your self; which is permitted to you: but if I should condescend to it, or connive at that which so plainlie appears to all the world; it were agreat error in me. I should shew my self most unworthie to look upon so fair an object, if I could not admire its wonderful perfections. The lustre wherof cannot be obscured by your own undervaluings. For my part, I must confesse mine af-

fections to be so engaged, that I offer and dedicate unto you with a free and willing heart, whatsoever lieth in my power.

Sir, the higher you strain your eloquence, the more reason I have, to shun those commendations whereof you are as liberal towards me, as heaven hath been sparing to me of such gifts, and therefore judging my self utterly unworthie of such proffers as your courtesie makes me, I would desire you to find some other subject for your discourse.

Lady, though you refuse me the honour of serving you, which is the dutie of everie honest Cavalier towards a Ladie, of your qualitie and merit; I will not therefore give over, seeking after occasions to render it to you, and testifie my words to be sincere and true.

To desire a courtesie of a friend.

A. Sir, the good affection you alwaies seemed to bear me, hath emboldened me to desire a courtesy at your hands. Namely, to give me your advice and favourable assistance in a businesse. It will be a particular obligement, to be added to all former ones. Which I shall likewise endeavour in particular to requite.

B. Sir, mine affection is sincere, and trial of what you have seen is but a pattern of what I desire to do for you. Assure your self, that both in that which you require, or anie other occasion you shall find me alwaies disposed to gratifie and serve you.

A. Sir, you multiply mine obligements, through your readinesse and freedom, I believe I shall hardlie be furnished with words (much lesse deeds) to retaliate them. But if you please to command me, I shall endeavour to shew my self thankful, though unable to requite.

To

To thank him for the courtesie received.

A. Sir, the good affection you have testified, commands me humblie to thank you for the honour and favour you have done me; whereby you have so far obliged me as anie man could do.

B. Sir, I love my friends with all mine heart, and do not willinglie refuse them what lies in my power. Take it in good part, and believe this is one of the least things I would do for you.

A. Sir, I have not deserved so much as you have alreadie done, but am still bound to a sincere and thankful acknowledgement thereof.

B. Sir, your thanks are more worth then the service I have done you, and you purchase your friend's courtesies at too high a rate. I pray believe there is nothing in my power that is not at your command.

A. Sir, I cannot question your affection; assure your self I shall ever acknowledge it, and therefore remain your, as much obliged as affectionate, servant.

A request with a refusal to it.

A. Sir, I have alwaies known you so loving and courteous to your friends, that I hope I shall not be denied a courtesie I would desire at your hands. I need such or such a thing: it lies in your power to assist me herein, and I humbly desire you would be pleased to do it.

B. Sir, I never was unfurnished of love for my friends, especially persons of merit, but where power is wanting the will availeth nothing: it is an inconvenience, whereunto I am subject at this time, wherefore I shall desire you to excuse me.

A. Sir, I doubt not but my want of merits gives you cause enough to deny me your favour and good

wil, having never invited you thereunto by any ſervice on my part. But if you pleaſe you may remember your ſelf, and the courteſies you have ſo freely done to ſo many men; in ſo doing you ſhall increaſe your own glory, and mine obligements.

B. Sir, if it had been a thing lying in my power, I would not have denied you. I pray, do me that favour as to believe me, and try me upon ſome other occaſion, and you ſhall find I am not unwilling to gratifie you.

A Sudden meeting of friends.

A. Good morrow to you Sir.

B. Sir, this is a happie meeting, the Lord preſerve you; and to me you ſeem to be in good health.

A. Very well Sir, at your ſervice, and readie to obey, whenſoever you ſhall pleaſe to command me. I wiſh our meeting may prove as happie to you as it is pleaſing to me.

B. There can nothing pleaſe me better, then to ſee my friends proſper.

A. And I, for my part, rejoyce the more at mine own welfare, becauſe it enableth me to pleaſure my friends. Good Sir, ſee in what I may ſerve you.

B. Sir, I thank you for your cordial affection. You may if you pleaſe reciprocally be aſſured of mine. Above all things I conjure you freelie to make uſe of the power you have over me.

A. Sir, I believe you are going about buſineſſe, therefore I ſhall not deſire at this time to ſtay you anie longer.

B. I can have no buſineſſe ſo urgent, but that I would willinglie forgo it to do a friend a pleaſure.

A. We ſhall at ſome other time have the happineſſe to diſcourſe together a little longer; and ſo I humblie take my leave of you.

B. Sir,

B. Sir, I am, and will be your servant.

For a Ceremony at a going in.

A. Let us go in Sir if you please.

B. Sir, I will follow you.

A. I will not go in first, Sir.

B. Howsoever Sir, let us not stay here: We must not now make use of Ceremonies.

A. Sir, I do but my dutie.

B. Sir, it is meer curtesie, you oblige me with your respects, but however this will make us lose time.

A. Sir, because I will not be troublesome, I will obey you, without anie prejudice to the respect I owe you, and desire to render you upon all occasions whatsoever or whensoever.

Another Form.

A. Sir, we will go in when you please.

B. Sir, I will go in after you.

A. Sir, you shall walk first if you please.

B. Sir, I will not commit such an error, I am too conscious of the honour I owe you.

A. I pray Sir be not so ceremonious.

B. I am resolved not to fail in so known a dutie.

A. Sir, you are fixed in your resolutions. I will therefore go in first to please and obey you.

At going out.

B. Shall we go forth;

A. When you please Sir.

B. Let us go then.

A. I will not go before you, Sir.

B. Sir, I will give you the first place, knowing you deserve it, intending to do you all the honour and service I yeeld in my power.

A. If it should go by desert, you would lose; seeing you exceed me far in merit and worth.

B. Were the pleasing of you onlie the question, I would without any difficulty yeeld to your desires, but I am obliged to yeeld respect where it is due.

A. Sir, you are too obstinate in your curtesie: and I am loath to hinder the company of your affairs.

B. Sir, since your will is so, fearing to be esteemed troublesome in stead of civil, I will be guilty of this incongruity, protesting, you meerly force me to it.

At the comming out of a Chamber, or Parlour.

A. Sir, I pray take no further pains.

B. I will not leave you yet, Sir.

A. Pardon me Sir, I will not suffer you to come forth of the room.

B. Sir, you will not hinder me from performing my duty, and enjoying your companie as far as I may.

A. Sir, you honour me too much, and will oblige me to the uttermost, I beseech you go no further.

B. You shall excuse me then if you please, seeing you will give me no further leave.

To borrow of a friend.

A. Sir, I am come to see you, and learne how you doe.

B. Sir, You oblige me by the care you take of me. Howsoever you see I am well and readie to doe my friends anie service. And how is it with you?

A. I should be better if I could hear anie tidings out of the Countrie.

B. Why? You desire peradventure to be informed of your friends healths.

A. I take more care to let them hear of my own necessities

necessities which I suffer for want of Bills of Exchange.

B. Sir, I am sorry you told me of it no sooner. I have Money at your Command, and so long as it lasts, take you no care.

A. Sir, You make me blush, heaping so manie undeserved courtesies upon me. I shall acknowledge my selfe obliged to you therefore, all my life time, and will be readie to render you anie service that lies in my power; And kindlie accept of the proffer you make me.

B. Sir, amongst friends we must be bold to speak. How much is it you want?

A. So much. And I assure you that so soon as I heare out of the Countrie, I will take care to repay it.

B. Sir, if you please to write to the good Gentleman your father, send me your Letters and I will direct them by the Post to my brother, who I know will be carefull to deliver them.

A. Sir, I give you infinite thanks, for so manie good offices and courtesies; hoping I may one day be so happie as to make you part of amends.

A refusal to a friend that would borrow money.

A. Sir, I have such confidence in your Love and Friendship, that I make bold to request a courtesie at your hands.

B. Sir, You cannot be denied anie thing that lieth in my power, such is my good will towards you. What is it you desire of me.

A. Sir, I want so much money, and would pray you to lend it me, you will do me a great courtesie, and I will repay it as soon as I receive anie.

B. Sir, if I had it you should command it, and more, if you had occasion to use it. But I can assure

assure you that for the present I am very ill stored, and daily expect bills of Exchange: So soon as they come I will send you word, and will be glad to accommodate you.

A. Sir, I thank you heartilie for your good will. I pray continue your love towards me, and I will in requital thereof be readie to do you any service that lieth in my power.

A Complement amongst a Company of Ladies.

Gent. I pray, Ladies, let not my coming interrupt your discourses, of which I shall be proud to participate.

Ladies. Our discourses are not of any great concernment, we can fall upon them again another time, and now give way to yours, which we make no doubt will prove more savoury.

Gent. It is true, Ladies, that he who is in such company need not want subject for a discourse. I am sorry I want expressions, and have not my tongue at so much command, as I have desire to honour and serve your perfections.

Ladies. Sir, We acknowledge no such thing in our selves, and therefore let not that I pray be the subject of your eloquence, for we should conceive you intended to laugh at us.

Gent. Ladies, You must suffer me notwithstanding all this, to tell you, that though modestie interdicts you the acknowledging of a truth; yet the respect I bear to Ladies, commands me not only to acknowledge it, but also to divulge and maintain it.

Ladies. I pray Sir, if the same prove to be our case, let us also be subject to the same Law.

Gent. Ladies, this vertue is good when we are to speak concerning our selves, or of other mens vices

and

and imperfections; but if we speak of their good qualities, or intend to commend the perfections of our neighbour, we ought to do it fully, and not be sparing in the uttering of truth.

Ladies. But Sir you adde, and put in more then we have, imagining such perfections as are worthy your praise and commendation.

Gent. Ladies, you will bind me to an injurious respect. But I cannot choose but acknowledge your merits, neither will I ever want devotion to honour and serve you.

Ladies. Sir, you will overcome us with excesse of courtesie; but believe me, there is not one of us but would be proud to be termed your handmaid.

Gent. Ladies, you will make me besides my self, with this debating a point of honour which justly belongs unto you. Nevertheless I must not cease admiring your perfections; Being sorry I have not merit enough in me to make my service acceptable to you.

Meeting upon New years Day.

A. God give you good morow, and withall send you a happie new year.

B. I humblie thank you Sir for your good wish. And withal desire the Almightie to grant you manie such, with as much content as your self can desire.

A. Sir, you infinitelie oblige me by your reciprocal good wishes which seem to endear me above mine own. But I assure you Sir, there can be no prosperitie or happinesse in the world, that my heart wisheth not unto you, whereof I would I could give you anie real testimony. And I shall intreat you, in the mean time to believe that I am wholly yours, and to accept of this sword as a pledge of an affection

ction proceeding from him, who desires to live onelie to do you service.

B. Sir, you honour me greatlie, and I most willinglie accept your gift, which I will keep as a testimonie of your affection. I pray believe I am the like to you; in gage whereof, I beseech you to wear this Ring for my sake, not so much considering the value, as that it is a token of an inviolable friendship.

A. Sir, you accumulate courtesies upon me. I accept your gift with a most willing heart, and will both wear it, and keep it carefully for your sake: Yet if anie disaster should deprive me of it, my friendship shall still remain firm and unmoveable.

To wish a friend a happy new year.

God having blessed me so far, as to grant me life to this day of the new year, I thought it a great part of my duty to come and wish you felicity in it: and assure you the man lives not in whose service I would more willingly emploie my whole life. I beseech the Almightie to grant you health and prosperity in it, and me opportunitie to testifie how much I desire to serve you.

Another to the same purpose.

Sir, I have taken occasion upon the solemn custome of the day, to come and wish you a happy year, and present you this new years gift. And though it be not according to your qualitie and merits, I offer it up as an acknowledgment of my dutie, proceeding from so entire an affection, and so fixed a devotion to your service, that there lieth nothing in my small power that I will not willinglie employ therein. So desiring you to command me, I wish you long life, repleat with all manner of prosperitie and content.

To

To Congratulate a Friend or Kinſman for ſome preferment conferred upon him.

A. Sir, I could not contain my joy within my ſelf, ſeeing this happineſſe which hath befallen you, without a Congratulation.

B. Sir, it teſtifies the ſinceritie of your affection; true love participating of all his friends adventures.

A. This and more Sir, is due to your merits. I praiſe God for raiſing them by this means to ſome ſuch height as your friends deſired.

B. Sir, I know that, next to God, I am bound to you for it, and to the reſt of my friends: neither doth anie thing cauſe me to eſteem my ſelf ſo happie therein, but becauſe I can by this means more conveniently ſerve thoſe who honour me with their love; and your ſelf eſpeciallie.

A. Sir, I have done no more then that which my dutie obliged me to do, but onelie you intend to overcome me with courteſie.

To condole with a Friend, upon ſome misfortune befallen him.

A. Sir, I have heard of ſuch and ſuch things as have befallen you, and profeſſe unto you, I am heartilie ſorrie for it.

B. Sir, you oblige me too much, in having ſuch a fellow-feeling of my miſhap.

A. Sir, it would be a great comfort to me, if my reſentment of your misfortune, could anie way eaſe you: and much more if my induſtrie and ſervice could totallie free you from it.

B. Sir, Your ſinceritie obliges me ſufficiently. Yet if we muſt give way to our friends wiſhes, I cannot but deſire the accompliſhment of yours; but ſeeing I cannot obtain them, I muſt have patience, and take it as an affliction proceeding from God

God, out of which he will deliver us when he pleaſeth.

A. Sir, you may diſpoſe of me as you pleaſe.

A Viſit.

A. Sir, hearing you were in Town, I could not chuſe but come and ſee you, and preſent my moſt humble ſervice. Your worth and merits oblige me to this dutie, which obligement you will increaſe by accepting this my devotion with your accuſtomed good will, alwaies ſhewen to your affectionate ſervants, of which number I deſire to remain all the daies of my life.

B. Sir, I am much bound to you for the pains you have taken in coming to ſee me, and honor me with the proffer of your affection; believe me, I much reſpect your merit, and ſhall teſtifie it by anie good office as lies in my power to render you. I therefore intreat you to make me happie by your frequent viſits, which ſhall ever be moſt welcome to me.

A. Sir, I deſire nothing more then to be able to teſtifie the affection which I have devoted to your ſervice: and if the ſight of me could yeeld you anie content; I would not fail to come and ſee you oftener, but I fear I ſhall rather trouble, and diſturb you from more ſerious affairs. Yet ſeeing you ſeem to deſire it, I will perform my dutie, expecting ſome happie opportunity wherein I may do you ſervice worthie of you.

B. Sir, you muſt then continue your coming to me, your companie can no way diſturb me, but rather afford me ſingular content. I know how much your merits ought to be eſteemed, and I can aſſure you I will not omit anie occaſion wherein I may teſtifie it; but ſhall willinglie embrace it, whenſoever it ſhall be proffered.

To

To salute a Lord as you passe through his Countrie.

A. Sir, I could not passe thorow your Countrie, and so near your house without coming to tender my respects. The rank your familie holds in this Kingdome, the report of your merits which is come into our province, have incited me to this dutie; esteeming nothing so much as the acquainting my self with persons of such eminent qualitie, by proffering my service to them.

B. It is a singular good hap for me, Sir, to see you in this house, which I shall alwaies esteem honoured by such visits. Sir, you are more then welcome to me, and assure your selfe you are in a place where you may command. I pray therefore accept of the small entertainment which it affords, till I can better testifie my desire to serve you by some act that may be worthie of you.

A. Sir, You highlie oblige me through your singular courtesie: and it is your good nature to extend it towards strangers. I shall endeavour to deserve it hereafter by all offices I shall be able to render you, offering to that end my most affectionate service.

To discourse during your abode in the said Lord's House.

A. Sir, You have heer a fair and pleasant dwelling this Castle is rarelie scituated, and exceeding well built, and hath all such conveniences as can possiblie be required.

B. There are no great defects in it, Sir; I want nothing but opportunitie to serve my friends especiallie those of your rank and qualitie.

A. Sir, Your courtesie is the greater, because I am a stranger unknown to you.

B. Sir, You are no waies obliged to me, seeing you

you are not entertained according to your desert which I can assure proceeds not from anie want of good will.

A. Sir, I pray you give over these excuses, hoping I shall one day be able to acknowledge them. But let me intreat you Sir to inform me particularlie of the state of this Kingdome, and how it stands with the affairs thereof for the present.

B. Most willinglie Sir; for as this Kingdom is most flouri∫hing, so are we verie willing to let others know the singularities of it, to encrease their desire of visiting it, and by that meanes to obtaine their friendship and acquaintance.

A. Sir, I know the riches and power of this Kingdome, and can give a neer guesse to it by this Province, being there are fifteen or sixteen more of them in it, not much inferiour if not everie way equall unto this. But I do not yet well conceive its form of government.

B. Sir, This is not a Mysterie that ought to be hidden, neither is it the desire of our Nation to conceal it. But it is a discourse which requires a longer time, and I fear to annoy you for the present, and interrupt you at Dinner: we will therefore remit it to another conveniencie; now Sir I pray fall to the poor chear that is before you; and so I will drink to you.

A. Sir, I thank you, and will pledge you with all my heart, and will take a time to begin your King's-health, but now we have dranke sufficientlie and the best way to expresse our good will towards him consists in doing him service, and would willinglie find an opportunitie to doe it.

B. Sir, it may present it selfe at one time or another. In the mean time, I pray employ me in a-

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nie thing whereof you ſhall find me capable, and I will alwaies be readie to do whatſoever lies in my power.

A. Sir, I humblie thank you, and deſire you to believe the like of me.

To take leave of the ſaid Lord.

A. Sir, how pleaſant ſoever the abode be, and though the companie be never ſo pleaſing, yet we muſt leave it at laſt. The time of my ſtaying ſeems not long, but I muſt proceed in my journie. Wherfore I will take my leave of you, thanking you for your good entertainment; which ſhall oblige me to omit no opportunitie wherein I may requite it.

B. Sir, You have not received entertainement according to your deſert, I pray excuſe it, for you took me unawares. But if ever you come this way again, and I may have notice of it. I ſhall endeavour to take better order for your reception. In the mean time I would intreat you to accept of this ſmall entertainment, aſſuring you it is the leaſt of ſervices I deſire to render you.

A. Sir, You increaſe my obligements ſo much, that I am not able to give you ſufficient thanks, yet they proceed from a gratefull heart: in the mean time, the Lord protect you and all you have: And ſo I humblie take my leave of you.

B. I remain your ſervant.

A diſcourſe touching an intended Marriage.

A. Sir, I am glad to meet you; and have the opportunitie to wiſh you much joy and happineſſe.

B. Sir, I am alwaies joyfull to meet you, and your wiſhes can produce nothing but good to me. But I would deſire to know wherein it is you wiſh me

prosperitie, for there is no new thing happened unto me.

A. Sir, You will conceal your happinesse, which being known to manie, I also have casuallie heard of not long since.

B. Sir, I pray let me know, for I cannot imagin nor think what it should be.

A. Why Sir, I hear you are shortlie to be married in this Town.

B. This is the first time I heard of it, imagine you therefore if the Wedding must not needs be near at hand.

A. Sir, Those who told me of it, should know it verie well for they relate manie particulars concerning it.

B. Oblige me so far as to tell me to whom, and upon what conditions this pretended Marriage is to be performed. It wil peradventure be so advantagious to me, I may hearken to it.

A. Why Sir? Will you Marrie out of your own Countrie, far from your friends and Means, lose the sweet fruition of your kindred and sell your Land or bring a stranger home? who, were she of never so good extraction and qualitie, will be contemned, & breed occasion of envie to you?

B. Good Sir, Let us lay aside the Hypothesis, and fall upon the Thesis: you have not answered my Question but deale like a *Sophister* with me.

A. Sir, I never studied Logick, yet here are Topicks for you: it is Mrs. *Mary*, the daughter of Mr. N. N. who inheriss her Mothers Lands, besides a portion of ten thousand Crowns in readie Monie: which her father intends to bestow upon her.

B. Sir, you might tell me so much, as would make my mouth water at it. I know her father, he is

is a Gnteleman of good worth, and great repute at Court. I likewiſe know the Gentlewoman, a Faire, Wiſe, and rich Maid, which are three good qualities. I am not ſo out of taſte, but if I thought I might prevaile, I could willinglie adventure to be a ſuiter to her.

A. Surely Sir, the buſineſs is not ſo ſtrange to you: I am told you are never from thence; come, come, I have found you.

B. Believe me, Sir, it is a thing I never attempted; and thoſe that ſpeak of this, want a ſubject to talk of, and will make certainties of the leaſt probabilities. And I imagine this rumour is grounded upon my frequent going to that houſe.

A. Queſtionleſſe, it is ſo: But ſome ſuch thing there muſt needs be: for ſmoak is never without ſome fire.

B. I do not much wonder at it. We muſt give the World leave to talke, and nevertheleſſe follow our buſineſſe.

A. But do you imagine you ſhould do well to ingage your ſelf here in a matter of ſo great moment, whereon depends your fortune; and the content of all your friends and kinsfolk?

B. Sir, aſſure your ſelf I will not run headlong into anie ſuch buſineſſe: I know the honour and reſpect due to my parents: and I likewiſe know their intent was not to ſend me abroad to ſee Forraign Countries, and Marry the firſt Wench as ſhould pleaſe my fancie, but rather to make me more fit and capable to do my Countrie ſervice: Yet on the other ſide I am ſure their Wiſedom and Fatherly Love is ſuch; that if I could find a match here, more for mine advantage then anie I could get at home, they would no way oppoſe me therein.

A. I am satisfied, and if there be any thing commenced, I heartily wish the issue may be to your content. I would all strangers had so much consideration, and restraint of themselves; not suffering their minds to be ensnared by fooliſh and blind affections, nor seduced by such affected garbs wherewith many children of very good families are often entrapped.

B. Sir, the way to attain thereunto, is, by keeping good company, and seeking the acquaintance of wise and vertuous persons: who by their discourses and examples may teach and shew us how to live well, without looking after such people as are fraught with nothing but vanity and malice, and by their desbauches and cunning, poison any young man as converses with them.

A. It were a thing much to be desired; but young Gentlemen now adaies give little heed to good counsel; and prefer pleasure and profit, to decency and good carriage.

B. Their Parents might likewise give them wise and faithful Governours, or recommend them to persons of good credit and repute, to take care of them: And to that end hold correspondency themselves with none but such men; which might prove a verie effectual means to preserve and procure a friendly confederation between forraign Kingdomes and Nations.

A Walk.

A. Sir, seeing such fair and clear weather, I came to see whether you would be pleased to walk abroad.

B. You have done me a great courtesie, for the time seemed long to me at home. But which way shall we steer our course?

A. Sir,

A. Sir, there are so many gallant places hereabout, that we cannot go amisse; here are the Tuilleries, and the gardens belonging to the Palace of Luxenbourg, &c.

B. Let us go if you please to the Tuilleries: it is not yet late, we may discourse as we walk, and delight our eyes with the sight of so many Lords and Ladies as frequent those Walks,

A. Here is a pleasant and delightful place, what curious knots, artificial compartiments, curious Allies, shadowed with Trees, and enclosed with fragrant Hedges.

B. A fair Garden is an earthly Paradice, and our abode therein, a shadow of our future blisse.

A. Nothing can recreate mans senses and spirits better, especially after they are anie way stupified and dulled with long studie.

B. I know not what to say to it, for I never disturb my brain with excessive study.

A. How Sir, do you despise studie? there is not a more glorious ornament nor useful for Gentlemen. I use exercise as well as you, but I never take anie rest in my mind, till I have refreshed it with some rare document, or pleasant History, though my body be tired with labour.

B. Sir, I would fain know what content you can reap by studie.

A. I will resolve you when you have told me, what profit or pleasure bodily exercises can afford you?

B. Sir, they preserve my health, warrant me from diseases, keep my bodie active, and breed a kinde of lofty and bold disposition, maintaining a mans reputation in Gallant Companies.

A. And how much more excellent is studie, a

true exercise of the mind, affording it all these things, which far excel the other, in that they adorn the soul, which is the most precious part of man.

B. Sir, you tell me of wonders, beyond my apprehension.

A. Study expels ignorance (a shameful and dangerous disease of the soul), gains knowledg, the true health, and most precious treasure; teacheth us how to moderate our Passions, and apply our selves to vertue, it informs our judgement, and makes us men, yea raises somewhat above Mortality.

B. There is some likelihood in what you speak, yet I have alwaies heard it said, that studie dulls a man's courage, and a pen and inkhorn was never a good sword.

A. Sir, that was never spoken by *Alexander* the great, *Julius Cesar*, nor *Charlemain*, or anie of those who have been renowned for re-establishing learning and Sciences, marrying them to arms, excelling as well in Chivalry and Warlick Stratagems, as in establishing of good and wholsome Lawes.

B. Sir, I yield to your reasons, and it repenteth me I was not set to studie in my yonger daies.

A. Sir, you are not old, what should hinder you yet from addicting your self thereunto, is it not better late then never?

B. I would not now stand to learn Latin; and hate to be subject to anie pedantick humour.

A. It is not Latine only that makes a man learned and understanding, but the knowledge of Sciences and Histories. The use of the Latine tongue I must confesse is a great help, and much more the Greek, and many great persons have taken the pains to learn them both. Our *French* Histories relate that *Charles* the great, and *Charles* the eighth did do it:

and

and *Cato* learned the Greek when he was threescore years of age. Yet had we neither of them, have we not very good books translated into our own Language?

B. But Sir, who can have patience to turn over so many vast Volumes?

A. Sir, we must herein follow the advice of a brave and learned Courtier, who wished a friend not to read many books, but much; Make choice of Authors, and render them familiar to you. I will not bind you to all speculative Sciences, or the thorny subtities of Logick, but I would have you learn the Mahematicks, Ethicks, Politicks, History and Rhetorick; but History especially, which may justly be called the Record of Times, the light of Truth, the life of memory, and direction of mans life.

B. Sir, I thank you for insisting upon this discourse, I will make use of it, and spend my time no longer unprofitably in vain games and company, much lessen excesse and riot. The time I can spare from body exercises, I will employ to cultivate my mind, which I find to have great neeed of it. My tutor hath often told me so, but I thought I shewd a heroical disposition in contemning wholsome advice, and following flatterers, who to please me, would speak in disgrace of learning, as a disparagement to Gentility.

A. Sir, they are corrupters of youth, and you must beware of such men.

In a Quarrel.

A. Sir, I am glad have met with you, I thought to enquire you out, to be informed concerning a business I was told of yesterday.

B. It will afford great content to serve you in

anie thing; and I am glad I meet you so happily to inform you of any thing you desire to know. But what is your will with me?

A. Sir, I heard that such and such fell out not long since, and from words fell to blowes.

B. I came just time enough to part them.

A. It is an ill example, when those as professe amity; and especially being of the same Nation; will suffer themselves to be so far transported with passion, as to violate the bonds of friendship and humanity. But will there be no meane, think you to bring them to agreement?

B. I know not: manie stirre in the businesse, and if you would take a little pains in it, you might do a good work; and I conceive you have some interest in them.

A. The affection I bear to both their honours, is the cause why I desire to know the particulars of it & that by those who are not interested in the quarrel. For those who are parties will alwaies speak favourably for their own side.

B. I know such a one hath so free and generous a spirit, that if you speak to him, he will neither conceale nor disguise anie thing to you.

A. I am a friend to them both, and would not offend either, but I will follow your advice and begin that way; will you be pleased to go along with me?

B. I believe your self hath powr and wisedom enough; yet, if you thinke it fitting, I will willinglie accompanie you, to seeed your good intention.

A. Sir, we are sorrie to hear at the other day there was some difference betwen Mr. *N. N.* and your selfe; and would willinglie know how

ow you came to be ſo highlie incenſed.

B. I am ſorrie our friends ſhould be troubled to gree us; but there is no need, we ſhall accord wel enough. I thank you for your care.

A. Sir, it muſt not be ſo; we underſtand how far you have proceeded, and know you doe not want Courage; but you muſt reſerve that for a better occaſion. Suffer us I pray you to intercede between you with as much equitie and indifferencie as may be.

C. I queſtion not your good intent, much leſſe your equitie and prudencie; but I give you thanks and would deſire you to let us alone, we ſhall decide the Quarrell well enough amongſt our ſelves,

A. Sir, You ſhall pardon us, if we go beyond the bounds of reſpect, to enter within the limits of moderation, and bind up again (if it be poſſible) that Knot of Friendſhip which was between you.

C. Gentlemen, I can aſſure you for my part, I never had anie deſigne to break with him, neither do I believe I gave him anie cauſe, which makes me think my ſelfe to be moſt injured.

A. The greater the injurie is, the more glorious is the Pardon. It is the propertie of generous Soules to be ſlow to Wrath, & willing to forgive.

C. Sir, Your reaſon is good, and I confeſſe it is a weakneſſe in me; for, as I am verie unwilling to give anie offence, ſo I am verie cautious in pardoning a wilful injurie.

A. Sir, Your reputation is as precious to us as can be; neither will we do anie thing to prejudice it, but we will intreat you to let us overſway you: we are going to trie what we can doe with the other.

C. Well

C. Well, do what you pleaſe, ſeeing you will not ſuffer me to end it according to mine owne fancie.

A. Sir, Being your friends, we accounted it to be our dutie to come and ſpeak with you concerning a falling out between you and *Monſieur N.* We are verie ſorry this hath happened, yet we hope the matter is not ſo heinous, but it may be reconciled,

D. Gentlemen, if you love me, motion not anie agreement with a man, who hath moſt unworthilie offended me; for I am reſolved to right my ſelfe upon him.

A. Sir, Reaſon would have us to ſeek a remedie for an evill being once ſet on foot; but deſire of revenge increaſeth the wound, and makes it incurable.

D. Sir, This is a good reaſon for one that profeſſeth Philoſophy; but not for ſuch as ſtand upon their reputation.

A. Sir, We would by no means undervalue you, but we hold theſe worldly Maximes, not alwaies to be the true rules of Honour, which is the vertuous man's chiefeſt treaſure.

D. Sirs, You may ſay what you pleaſe. Shall I ſuffer my ſelfe to be Mocked or out-braved by anie one?

A. Sir, There may be ſome haſtineſſe or misunderſtanding. I pray fall not into extreams, I doubt not but we ſhall perſwade *Monſieur* N. to give you anie reaſonable ſatisfaction.

D. Sir, I believe he is faint-hearted, and dares not appeare in the field of Honour. All this I know is but to try me; But I will do nothing for ſuch a one as he is; I will ſee how he can handle his

Rapier

Rapier. Tell me not of prohibitions, they are but Coward's excuses.

A. Sir, I believe neither of you want Courage: yet you will give us leave to tell you, that the more you have, the more you are obliged to employ it generously, and according to the rules of true honour, which is to yeeld up part of your own interest, to obtain peace upon reasonable conditions; you can desire no more honourable revenge on your adversary. We will not alleadge unto you the strict defence of duels; yet we will lay before your eyes the example of two valiant and renowned Gentlemen, who through contempt of such defences, fell into the hands of Justice, and made a generous and Christian acknowledgment of the necessity, and profit of such Lawes.

D. Sir, did I not so highly esteem your love, my heart could never condescend to what you desire, but seeing you are so bent, I refer the decision of it to your discretions.

A. Sir, we are exceeding joyful you have been pleased to hearken to us: we should be sorry to see a little storm break such a strict bond of amity; and we will immediately go about this businesse.

To take leave of a Friend who is going to travel.

A. Sir, the urgency of mine affaires obligeth me to undertake a voyage which is, I must confesse, a great prejudice to my content, that never is so great as when I am in your company: but seeing there is a necessity I am come to bid you adieu: without adieu, and taking leave of you, know whether you will please to command me any service. My comfort is my hope of seeing you again shortly, and that in the interim you will be pleased to continue me in your favour.

B. Sir,

B. Sir, your abſence will be as inſufferable to me as an adverſity. Yet ſeeing the urgency of your affaires requires it, I acquieſce, and accompany your voyage with ſo manie vowes and prayers, that I not onely expect a happie iſſue thereof, but alſo a ſhort return, being confident you bear me the like affection. God grant you a proſperous journey, to whoſe protection I recommend you.

A. And I likewiſe commit you to his holy tuition.

A ſtranger returning into his owne Country, taking his leave of a new acquired Friend.

A. Sir, having diſpatched the buſineſſe which I came about, I am now engaged to return; my friends have ſent for me, and I am very ſorry I muſt leave ſuch good company as I have here known and frequented, eſpecially yours; but I muſt obey my parent's commands. In the mean time I thank you for all your love and courteſie, and ſhall eſteem it as a ſingular favour, if you ſhall vouchſafe to employ me in any ſervice. I ſhall with impatience expect your commands, and ſeek all opportunities to prevent them. Continue I praie your love towards me. Aſſuring you, I ſhall ever remain your ſervant. And ſo I humblie take my leave of you.

B. What Sir? will you leave us ſo ſodainly? when we ſcarce have begun to taſte the ſweetneſſe of your pleaſant converſation. I had better never to have known you, were it not for the hope I conceive you will continue our newly contracted friendſhip, if not by frequent communication, at leaſt by a continual remembrance. For my part, I aſſure you I will not omit any opportunity wherein I may teſtifie how much I honour your amity; and

from

from you I can desire nothing more then that you will be pleased to command me anie thing, wherein you shall think me capable to do you service.

A. Sir, I beseech you question not the firmnesse of mine affection, the *Idea* of your vertues and perfections is so deeply ingraven in my heart, that it shall never be blotted out of my memory. I will not fail to write to you, expecting that happie hour wherein I may serve you.

B. Sir, God send you a prosperous voiage. I remain yours.

To take leave of a friend's Wife.

Lady, the love and courtesie I have received at your worthie husband's hand, hath obliged me to you both, and now your favour and friendship hath increased mine engagement. I have not for the present anie thing but thanks to return. But I must desire you to believe, that I am so sensible of it, that I shall never rest till I have found some opportunitie to retaliate it. In the mean time accept of thankfulnesse for all your favours; so wishing you all prosperity and content. I rest Madam your most humble and most obedient servant.

To take leave of a Gentlewoman with whom you have been familiarly acquainted.

Lady, amongst all the favours this Country hath afforded me, I hold this to be one of the greatest, namely, that of being acquainted with you: but as my happinesse hath been great all the while I have enjoied your companie, so now is my misfortune the more insufferable to see my self deprived by my departure of such a blisse as your sweet conversation. And being I have not power to avoid, or at least retard it, I am come to give you thanks for all your testimonies of Friendship. If I thought my self

ſelf worthie your remembrance, I ſhould deſire you ſometimes to think on me. For I can aſſure you, nothing ſhall ever obliterate the Idea of your excellencies out of mine imagination, having wholly devoted my reſpect and ſervice to them; ſo that whereſoever my bodie remaines, my remembrance ſhall ever take pleaſure in revolving and renewing the meditations on your worth. And if ever the Heavens ſhould be ſo propitious unto me, as to preſent me with ſome opportunitie to ſerve you, I ſhould think my good happ to be arrived to its higheſt pitch; Howſoever I will ever glory in being your ſervant, and under that name I take my leave, and bid you heartily Adieu.

THE

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THE

ADDITIONS
TO THE
COMPLEMENTS
AND
ELEGANCY
OF THE
FRENCH TONGUE.

A moſt uſefull and neceſſary Work for ſuch as live in great mens Houſes, and uſe to converſe in Courtly Companies.

Never publiſh'd before.

LONDON.

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1658.

To the Reader.

Queſtionleſſe, Eloquence is one of the chiefeſt parts of man: for a ſubtile and refined ſpirit, without this ornament (which is onely able to ſet it forth and animate it) is like Prometheus's *ſtatue, beautifull and pleaſing in outward ſhew, but motionleſſe wanting the fire of heaven to be a ſoule unto it. Eloquence is the life of our diſcourſes, adds gracefulneſſe to our actions, admits us into companies, and enters us into ſuch eſteem amongſt men, as all well bred ſpirits deſire to attaine unto: without it, we are inſenſible ſtocks, rocks, and ſtones; all our actions are languiſhing and feeble, our words without efficacie, our conceipts fruitleſſe and barren, and our ſelves diſtaſtefull to all we keepe company withall. Thou haſt in this ſhort abbreviarie, meanes and directions to obtaine this pretious jewell, which wil enfranchize thy tongue in what company ſoever thou*

thou ſhalt bee; yea, though thou wert in great men's Courts, where the leaſt ſyllables are ſtudied and premeditated. Make uſe of this preſent, and expect better things from me hereafter.

THE

The Complements of the French tongue. A most usefull and necessary work for all such as live in great Mens houses, and use to frequent Courtly company.

To offer service to a King.

SIR,

IF I were able to expresse in words the just reason I have to present my most humble service unto you, I should esteem my selfe worthy of enjoying the light of heaven. For you swaying the greatest Monarch's Scepter on Earth, I should much forget my selfe, if I imagine I could by my vowes and protestations enter into your gracious favour, which all the Potentates of the World ambitiously desire to continue in: Pardon then, Sir, the ardent zeal which instigates one of your Subjects to acknowledge how much he oweth unto your Majestie, and suffer him to speak but thus much that the greatest glorie he can presume to attain, is, to dye generously in your service.

Another.

SIR,

HEaven hath its Jupiter, its Gods, its Sun, and its Stars; but your vertues are so universallie adored by all Nations, that you cause the verie Gods to envie you, and if your Majestie were sole in the world, earth might boast of being as power-

full as Heaven. I add nothing to this truth but the offers of my moſt humble ſervice, and would deſire no more in this World but opportunitie to maintaine it with adventure of my life and bloud.

Another.

SIR,

I Have long deſired to caſt my ſelf at your Majeſties feet to offer up all my abilities unto you: and this opportunitie which now I have, is by me eſteemed as the greateſt honour, I could ever expect to attain unto, and I ſo much confide in your affection to vertue, that I hope you will accept of the offer of my moſt humble ſervice, and give me leave to attribute unto my ſelfe that ſaying, namely that heaven could not have done me a greater injurie then to have brought me into the World in another age but that you lived in, which I may call happie onelie ſince the beginning of this your Monarchy.

Another.

SIR,

IF our Anceſtor's vertues were to be attributed unto us, and that the father's generoſitie were ſufficient to enter his Son into Princes favours, I ſhould be ſo much the bolder to come and offer up unto you, what Courage and Activeneſſe, Nature and Art have infuſed in me, ſeeing my father grew old in your Predeceſſor's ſervice, and mine Anceſtor's vertues were known as far as the Sun enlightens with his beames. Yet I believe you will not diſtaſte the tender of my moſt humble ſervice; Seeing I tread in my predeceſſor's tracks, and deſire to live no otherwiſe then your moſt humble Subject.

Offe

Offer of service to the Queen.

Madam,

WIth the Kings and your Majesties permission I make bold to bend my knee unto you and say that I do not more passionately desire any thing in the World then to be your most humble and faithfull servant and subject.

Another.

Madam,

IHave this daie the happinesse to bow my knee before the King, and present unto him what lies in me and mine obedience, yet I hold this happiness incompleat, and imperfect, if I were not likewise felicitated by offering up my vowes unto your Majestie, and making tender of my most humble and affectionate services, placing them in the highest degree of Honour that can befall me.

To a great Lord.

My Lord,

AS I esteem it a most high favour, to salute you and bow before your greatnesse, so shall I alwaies think my selfe most happie, if you daigne henceforth to accept of me for your most humble and most obedient servant.

Another.

My Lord,

THe rank you hold amongst great ones, and the rare qualities which are in you, oblige me to make tender unto you, of that little worth which is in me to be able to render my most humble service unto you upon anie occasion whatsoever.

Another.

My Lord.

YOur Excellencie will (if you pleaſe) permit me to render this ſmall dutie unto you in proffering my ſervice: expecting that the heavens will one day be ſo propitious unto me, that I may by effects ſhow how deſirous my ſoul hath been to be able to do you ſervice.

To approach a Gentlewoman, with intention to Marrie her, and make a tender of his ſervice.

Alcander. LADY, I aſſure my ſelfe you will eſteem me to be as raſh as preſumptuous; But I implore that divine beautie which gliſtereth in your eyes, beſeeching it to excuſe my preſumption and pardon my temeritie, which hath enboldned me to come and offer my moſt humble, and moſt affectionate ſervice unto you.

Clarinda. I am extreamly ſorry, I have not been honoured with your acquaintance, and do much marvaile you will make tender of your ſervice to one who is altogether void of any ſuch deſert.

Alcander. It is your meekneſſe and good nature, Miſtreſſe, which cauſeth you to ſpeak thus.

Cla. Pardon me Sir, it is but meer truth which is uttered by my mouth.

Alcan. Miſtreſſe this infinite modeſtie which I ſee drawn out to the life in your words, cauſeth me to hope you will accept of my good intentions, and that in time I may obtaine ſome part or place in your beauty and favour.

Clar. Sir, if there were beautie in me, it might ſoon be acquired by you; but ſeeing I have not anie, you cannot have any part or place of, or in them.

Alcan. Miſtreſſe, there is abundance, but I eſteem

not

not my selfe happie enough to acquire or possesse it: truly I could value and esteeme my selfe more then I do, if I might obtaine the favour to be as well beloved, as I love.

Cla. If I should bear you any affection it should be so well limitted, that it should not exceed the bounds of honestie and modestie.

Alcan. Ladie, this makes me to esteem of you so much the more and renders you more amiable, & I desire you to believe that mine intentions have alwaies been holy, and that I never had any but sacred and honest ends. Can you think any otherwise of me? Or could you imagine I should have any design prejudiciall to your honour? I could rather wish I had never been born, and I intend for ever to remaine your most faithfull, and most obedient servant, as it shall appear by effects, whensoever you shal have occasion to command me.

Clar. I thank you Sir, with an entire affection, as also for the pains you have taken for one who deserve it not.

Alcan. It is I Ladie, that am so much obliged unto you, that *I* know not which way to acquit my selfe, and therefore *I* desire and adjure you to make use of me in any thing wherein you shall judge me capable of serving you. And in the mean time, after a thousand commendations I make bold to take my leave of you, and depositе my heart with you as a pledge of my fidelitie and constancie.

Cla. Farewell Sir, and I thank you with all my heart, for this your courteous visit.

Alcan. I hope to see you again, and that very soon, or *I* shall not be able to live.

Cla. Sir, as long as your intentions are good, and your desires lawfull, you shall never but have admittance,

tance in at theſe doores, or any that is like you and ſhall not want ſuch entertainment as I ſhall be able to afford you; you may therefore come when you pleaſe.

Alcan. Ladie, *I* can aſſure you I now abſent my ſelfe from my faireſt light, to be confined to an abyſſe of the moſt horrid darkneſſe *I* can conceive; and *I* dare boldly averre, that without you *I* enjoy no day nor light. And therefore all the time of this my ſad abſence will be ſo tedious unto me that the moments will ſeem hours to me, houres dayes, and each day an age. Unleſſe the hope I have to be in your favour prove a comfort to me: and thereupon I wil reſolve my ſelfe to patience.

Cla. Theſe are advantagious words, yet peradventure are you not ſo paſſionate as you would ſeem to be. Fare you well Sir, we ſhall ſee you at ſome other time.

Alcan. Ladie, you wrong your tranſcendent beautie, and my faithfull love; but I hope time will make it appear unto you what I am. And howſoever, ſince neceſſity forceth me to be a while abſent from you, I never ſhall (no not for a Moment) withdraw the affection, which your fair eyes have infuſed in my ſoule Miſtreſſe, farewell till our next enterview, which ſhall be as ſoon as poſſibly *I* can.

At their next meeting.

Alcan. I Proteſt unto you, Ladie, I could never have believed the torments of abſence of that one loves, had been ſo intolerable. For *I* dare ſweare unto you by your faire eyes, the onely ſtarre of my fortune, that I even died through impatience and fervent deſire to ſee you again.

Cla.

Cla. Is it possible Sir? I can hardly believe it.

Alc. Ladie; I beseech you, to believe it if you please. For I assure you I was not any longer able to endure the violence of the annoyes which I suffered for my long absence from the object of my felicity, and the content of my mind.

Cla. Sir, it may be so; for by your actions, you seem to me very passionate.

Alcan. Ladie, I protest unto you that it is impossible for me to have any manner of content in any thing, but what flatters & sooths me up in my love, and in your gracious aspect, joyned with your excellent beautie.

Clar. It is your pleasure, Sir, to say so, to make your selfe merry with my defects; there being not so much as one Lineament of Beautie in me.

Alcan. What Ladie? can you imagine me to be such a one? I assure you I speak the very thoughts of my Soul, and I should be most wretched if I should think otherwise then I say. Know Ladie, you behold a man wholly yours, who desires not to live but for you, and to do you service. And that which vexeth me most, is, that I must of necessitie absent my self to go and give order for the dispatching of some urgent affair. But I pray you believe that whithersoever I go, I shall alwayes bear imprinted in my mind the livelieſt Pourtraicture of your perfections, and shall live by the Idea of your fair eyes, with a firme resolution to obey you in all places. Farewell, Mistresse, untill I can see you, and let your goodnesse excuse me that I can bear you company no longer.

Clar. I give you infinite thanks; and bid you Adieu untill another time.

To

To offer Service, and initiate acquaintance.

Philidor. Sir, though I deserve not the honour of comming to see you and with all mine heart to kisse your hands, yet the desire I have to be known to you, hath caused me to make bold to present my self before you, to be honoured with your commands, and offer you the duty of my Service.

Cleander. Sir, it contents me extreamely to see the good affection you bear me and I am too much obliged unto you for the pains you have taken in comming to see me, assuring you that you shall never go to any place where you can be more welcome, and may more freely command.

Phil. Sir, the desire I had to see you, and to know how your health stood, made me resolve to come hither, to present my most humble service to you earnestly praying you not to refuse it.

Cleo. Sir, you oblige me too much, and I trulie rejoyce to see you, and more to hear of your good will towards me most undeserving. Yet most humbly desire you to continue me in your love, assuring you for my part, you shall never have a more intimate friend and think my self much honoured by your acquaintance, which I accept with all my heart, and I am only sorrie you have taken so much pains for my cause.

Phil. That which you call pains, Sir, is to me an extream content, for indeed I never am better pleased then when I have the happinesse to see men of your merit, and especiallie when they are pleased to honour me with their friendship.

Cleo. Sir, You honour me too much, and bind me to be whollie yours, and I will make that which I utter in words, to appear by deeds, And you in time

shall

shall know you never had a truer and more loyall friend.

To give thanks to a friend for a courtesie received.

Cleander. SIR, I give you a million of thanks for the paines you have taken for my sake. I hope, heaven will afford me some opportunity to acquit my self by some retaliation.

Phil. Sir, I shall ever remaine bound unto you, for shewing the effects of your love towards me, in so urgent an occasion, for which I am much indebted to you.

Cleander. Sir, it is one of the least courtesies I could do for you; this is a thing of so little consequence, that it hardly deserves to be remembred.

Phil. Sir, I would do a thousand times more for your sake; for this is nothing in respect of what I would performe for your sake.

Cleander. Sir, I have already too much experimented the effects of your courtesie. You have so farre obliged me that I am utterly unable to make satisfaction. I would onely desire you to find out some thing wherein I may be capable of doing you service.

Phil. Sir, you have but small reason thus to affect me, yet I pray continue your good will towards me, and I will never slacken mine affection to you.

Cleander. Sir my good deeds to you have bin of such unvaluable quality that I shall not need to seeke for an answer to your complement concerning them. Onely I shall endeavour for the time to come to do you the most acceptable service I am able to performe.

Phil. Sir, you will by this meanes but augment the

the number of mine obligements. But if I be not able to requite them, I ſhall begg of God to repay you what I am not able.

To go and ſalute a friend, newly returned from ſome voyage.

Alcander. SIR, as ſoon as I heard of your long looked for, and much deſired returne, I would not fail in my dutie of coming to ſalute you, to continue the tender of my humble ſervice unto you, which hath bin ever yours ſince I have had the honour of knowing you.

Clorimon. Sir, I am your moſt humble ſervant, but am infinitely ſorry that you have ſnatched the honour from Me, of coming to viſit you firſt; as it was mine intention to come to your lodging, ſo ſoone as I had but a little refreſhed my ſelf, being but newly come to towne.

Alcan. Sir, I ſhould have bin very ſorry to have troubled you to come to our houſe; wherefore I thought to prevent you, as ſoon as I did but hear of your arrivall.

Clarinda. Sir, you oblige me too much, and I thanke you for taking the pains to come hither, ſeeing that I was bound to this particular duty.

Alcander. You ſhould not uſe theſe termes towards me the meaneſt of your ſervants whoſe duty and obedience is wholly devoted unto you.

Clorimon. It is I that ought alwaies to be ſubject to the Law of your commands which will be a hundred thouſand times more honour to me then ever I ſhall be capable of deſerving.

Alcander. Let us lay all theſe diſcourſes aſide, I beſeech you, Sir: For you know too well, what I am to you; But tell me I pray, how have you done in your journey? *Clorimon.*

Clorimon. Very well Sir, praised be God, unlesse I were at Strasburg, where I was a little troubled with a fit of an ague, but that was soon past over.

Alcander. I imagine you are much tired, for your journey hath bin long and painefull.

Clorimon. Pardon me Sir, I am not weary at all, for I travelled but easie dayes journies, and had a horse paced very easily, and no way distempered his rider.

Alcander. I doe with all my heart rejoyce at your good voyage, but much more for your happy returne; but I pray give me leave to aske you the newes of that country; tell us I pray what is done there. Is there any newes stirring?

Clo. I can assure you, there is no good newes: all is well as yet, but it is feared there will be warres, and there is great likely-hood, that there be will some commotion towards the end of the Spring.

Alcander. What? do they talke of warres?

Clorimon. Yes because the Prince Palatine hath desired aide of the King of *England* his father in law, and it is not yet known what will become of it.

Alcander. I think that country will alwayes be troubled with intestine warres; but what? is there none other newes?

Clorimon. Yes Sir, there is yet somewhat more; but I will tell you more at leisure some other time, suffer me I pray to go take a little rest.

To entertaine a friend that comes to visit us.

Alcander. Sir, you are most welcome, you do me a thousand times more honour then ever I can deserve at your hands.

Clorimon. Pardon me Sir, it is I that am honoured thereby.

Alcander.

Alcander. Sir, it is the exceſſe of your good nature makes you to ſay ſo, together with that great goodneſſe which was born with you.

Clor. The effects ſhall be as ſo many mouthes, which ſhall render unto you a faithfull teſtimony of the love I bear you.

Alcander. Sir, you oblige me too much, I never deſerved ſo many favours of you.

Cloriman. I have therein done but my duty, for I acknowledge my ſelf to be ingaged unto you for greater matters.

Alcander. You ſhould not uſe ſuch termes to him that wholly depends upon you.

Cloriman. Contrary wiſe, it is I Sir that expect no greater honour then to be commanded by you.

Alcander. And I much deſire Sir to teſtifie unto you rather in words then in deeds the deſire I have to ſerve you.

Cloriman. Sir, you have in former times teſtified as much unto me, and I might juſtly be ſtiled ingratefull, if I did not acknowledge my ſelf entirely obliged to you.

Alcander. Sir, excuſe me if you pleaſe, for I never yet gave you any ſubject of being beholding to me; for indeed I could never have opportunity to do it, but your light heart cauſeth you to ſpeake this, in a kind of merrie mood.

Cloriman. Nay, but truth it ſelf forceth theſe words out of my mouth, and cauſeth me to acknowledge my ſelf totally yours, and that my whole life ought to be entirely dedicated to a zealous obedience to your commands.

Alcander. I ſee you will overcome me with courteſie do what I can: Therefore I would intreat you to ſit down, and we ſhall talke at more eaſe.

Cloriman.

Clor. That is needleſſe Sir; yet if we muſt, I pray you Sir to ſit firſt, forit were not fit to ſit while you ſtand: wherefore when you are ſate, I ſhall follow your example.

Alc. I pray Sir, ſeat your ſelfe there.

Clor. I will do it, though unfitting, onlie to obey you.

Alc. Sir, I am your ſervant.

Clor. Sir, I am your's, and one of the moſt affectionate.

Alc. I pray Sir, without offence give me leave to ask you, what good wind blew you hither.

Clor. Sir, it was chiefflie to have the honour to ſee you, and know whether you were in health or no. Secondlie, to tender my ſervice to you, and laſtlie, to deſire you to impart unto me ſuch newes as you brought with you from *Paris*.

Alc. Sir, there is no newes at all, but onlie of the King's removall from thence to Fountainebleau.

When one caſually meets a friend in the Street.

Alc. SIR, God give you a good day, I did not hope to meet you ſo happilie; But I pray Sir, tell me how you do.

Clor. In reaſonable good health, praiſed be God, and readie to do you anie ſervice.

Alc. Sir, I am at your's, with all my heart.

Clor. Truelie, Sir, I was much grieved that I had not ſeen you in ſo long a time, and could no way imagine what ſhould be the reaſon of it.

Alc. I can aſſure you Sir, I have often been at your houſe, I know not whether you have bin told of it or no, yet it was never my happineſſe to find you at home.

Clor. Yet trulie Sir, I goe as ſeldome abroad as poſſible I can. But Sir, I pray what good newes have you?

Alc. Sir, I can aſſure you I have not anie; onlie meeting *Felix* caſuallie even now, he told me that *Claridon* and *Pandalpho* were yeſterdaie at Daggers drawing, giving one another manie injurious termes, and had like to have proceeded from words to blows.

Clor. Trulie, you have a good memorie that you could remember all theſe circumſtances: But good Sir, is all this of a certaine?

Alc. Sir, I have told you mine Author, if he have told me a falſe tale, I ſhall be ſure when I meet him next to reprove him for it.

Clor. But there is a Proverbe, that a brave Liar ought to have a good memorie, that he may beware o fmiſtaking, and know how to lay about him with both his hands, like a good fencer.

Alc. Then Sir, be like you put me into the number, for you have often times much commended me, for having a good memorie.

Clor. Pardon me Sir, I can aſſure you I had no ſuch thought; contrariewiſe, I ſpeak in commendation of you. For a good memorie is no vice, but rather a good gift of nature, wch ſhe is not willing to beſtow upon all men, eſpeciallie upon me who have a verie barren one. But howſoever I had rather have it ſo, then abuſe it by disguiſing of a truth or ſeeking to abuſe anie man's eare.

Alc. Sir, he that names his Author can never be taxed for falſehood unleſſe he that was the Author denie it againe, which he cannot do for there was verie good company by, when he ſpake it.

Clor. Sir, Miſtake me not. I mean, injure you in your

your life and honour, much leſſe in your goods and reputation. I onelie fear leſt you ſhould be made the firſt Author of it, and he have put a trick upon you, authorizing his lye by the teſtimonie of your mouth.

Alc. What comes from you cannot chuſe but be good; Medling with things which concern him not brings a man in hazzard of contempt and reproach. Another time I will be better adviſed, and give you thanks for your good counſell and advice. And as for my part, I can aſſure you 'tis no part of my invention: if it be a fiction of his, he need not have made choyce of me to divulge it, yet it is like you may hear the ſame from others to whom he hath likewiſe told it. And if the worſt come to the worſt, though I am not ſure it is true, yet I am ſure, that he was the man who told me ſo.

How to make an offer to accompany a friend.

Alc. SIR, I would willinglie proffer you my companie; If I thought it would be acceptable to you, and not be troubleſome.

Clo. It would be a great honour to me, and a thouſand times more then I deſerve; for the companie of ſuch as you are, cannot be diſpleaſing to anie man, nor troubleſome to ſuch as love honour and vertue. But I doubt rather, it would be a trouble to your ſelfe.

Alc. Sir, if my company would any way ſolace or eaſe you, I would offer it with all my heart; but I fear I might be ſome hinderance to you.

Clo. Alas Sir, You would take too much paines and I acknowledging mine owne unworthineſſe would be loath to trouble you ſo far.

Alc. Pardon me Sir, it can be no trouble: I could

heartily wish I might alwaies enjoy your companie, if it might be with conveniencie, and should think my time very well bestowed, which *I* spent with you,

Clo. Sir, You oblige me too much, take not so much pains I beseech you. I will leave you, for I believe you have some urgent occasions of your own.

Alc. Sir, there is no businesse which I should not willinglie lay aside, to serve and attribute unto you your due honour. Besides the cordiall affection you have alwaies born me, deserves far greater requitalls at my hands, than I am any way able to discharge or acquit my self of. And I can assure you, I have nothing to do at this time that requires any haste.

Clor. Sir, I shall ever remaine yours, I am obliged to you whilest I live, and should be very sorry to draw you from your affairs, which I doubt you can hardly dispense with for so long a time.

Alc. Sir, I am resolved to not leave you as yet. Boy, bring in somewhat for breakfast, and in the mean time I will pull on my Boots.

Clor. Sir, I will not refuse your courtesie, by which I shall be much honoured, though I am verie loath to incommodate you, and therefore I will here wait your leisure.

Alc. These Gentlemen shall oblige me so far as to keep you companie awhile, till I go and take order for the businesse you wot off.

To present a gift to a friend.

SIr, here is a Book which I would willinglie present as a gift unto you but I am ashamed to offer you a thing of so small a value, which no way (but through

through your meere goodneſſe) can deſerve your acceptance.

Cloriman. Alaſſe, Sir, you oblige me too much; you needed not to have bin at all this charges, or trouble your ſelf ſo farre, ſeeing I could never have the happineſſe to find either place or opportunity to retaliate the leaſt of thoſe manifold favours and courteſies which I have from time to time received at your hands.

Alcand.r. Look not I pray, Sir, upon the meanneſſe of the gift: and I could wiſh with all my heart I could have met with ſome thing of higher price and worthy of you, and which might have bin more acceptable to you.

But ſuch as it is I would pray you at this time to receave it, untill fortune may furniſh me with ſome better gift.

Cloriman. Sir, every action which is freely done in open ſight of the world, ought to be accompanied with ſome token of reſpect to all thoſe as honour us. Wherefore being not able for the preſent to requite your gift, I muſt deſire you to accept of my thankfullneſſe, aſſuring you I will read it often for your ſake.

Alcander. Sir, it is not a thing worthy ſo much as to be thought on: Onely I ſhall intreat you to ranck me in the number of your friends and moſt humble ſervants.

Cloriman. Sir, I am your moſt affectionate one, as you ſhall find by experience, whenſoever you ſhall pleaſe to make trial of me.

Alcan. Sir, one makes trial of doubtful things; but for mine owne part, I never made any queſtion of your affection and ſincerity.

Cloriman. Sir what I have ſaid, is but to confirme

my assertion of loving you, and not through any thought I have that you diffide in me.

Alcander. Sir I have a long time known the sincerity of your intentions; wherefore I shall presume to desire you to excuse me that the gift is not equivalent to your deserts, and not so much to look upon the gift, as upon the good will and affection of him that gives it.

Cleriman. Sir, I look upon both, and shall therefore remaine obliged to you all my life.

To require some courtesie at a friend's hand.

Alcander, SIR, I have an earnest suite to you, but fearing a deniall I have forborne it till this time.

Cleriman. What is it you desire Sir? I shall at all times be ready to do any thing in the world for your satisfaction, alwayes provided it do not exceed the bounds of mine ability.

Alcan. If it were not a trouble to you I would humbly desire to mediate an agreement between me, and Mr. *du Moulin*, seeing you are so intimate a friend to him.

Cleriman. Sir, there is nothing in the world, wherein I can esteeme you a trouble to mee. And touching this which you desire of me, I will employ my self therein to the uttermost of my power, and will give you therein as much satisfaction as I am able.

Alcander. Sir, having never merited any thing at your hands, you may esteem me to be rash and importunate towards you, but that necessity is my warrant, and may serve me for a lawfull excuse. Wherefore I shall humbly desire this favour at your hands, for it is a thing which may concerne me much for some other affaires. *Cleriman,*

Cloriman. My deere friend, my power comes farre ſhort of my good will: yet I will do for you what lies in me, and verily preſume (God willing) I ſhall be able to bring it to paſſe.

Alcander. Sir, your power is more then ſufficient, to effect ſuch a thing, if you pleaſe to make uſe of it, therefore I once more deſire and conjure you to try what you can do therein.

Cloriman. Sir, you ſhall not need to doubt of my good will, and to give you ſome ſatisfaction for the preſent, I promiſe you to employ the uttermoſt of my credit, and move him in it as ſoon as I can meet with him.

Alcander. It is ſaid, Occaſion weares all her hair in her forehead, ſo that being once paſt by ſhe is not to be recovered nor taken hold of, being bald behind, and eſpecially in my buſineſſe; wherein I feare nothing ſo much as delayes.

Cloriman. Know you not that *Fabius Maximus* a *Roman* generall by delaying, reſtored the falling ſtate of the *Roman Common-wealth.*

Alcander. Yes Sir, but we live not in thoſe times, neither is the cauſe a like. If he by delayes ſaved his country from an imminent ſhip-wrack; we read of many other who have loſt themſelves and their countries too for want of diligence, and by ſlipping their opportunity. Beſides my buſineſſe muſt not be managed as that was, thoſe men were of another quality, and ſo was the buſineſſe.

Cloriman. It is ſoone enough, if well enough. I will go about it inſtantly, and ſpeake with your man, and aſſure your ſelf in a ſhort time you ſhall ſee the effects of it. Farewell till our next meeting, and in the meane time aſſure your ſelf my endeavours ſhall not be wanting.

To invite a Friend to Dinner.

Alcander. SIR, you ſhould much oblige me, if you would be pleaſed to come and take part of a ſhort dinner with me.

Cloriman. Sir I thank you with all my heart, I have not deſerved ſo much honour and courteſie at your hands: but I pray excuſe me at this time.

Alcander. Why Sir? you may do me this favour if you will, in recompence whereof I will be ready to ſerve you, in whatſoever you ſhall pleaſe to employ me.

Cloriman. Sir you are too courteous and too full of perſwaſion to be denied; I will come though I preſume I ſhall be troubleſome.

Alcander. You cannot be ſo to me, who ſhall take it for a great honour, which I know not how to deſerve.

Cloriman. Uſe me then, Sir, as your ſervant; for you ſhould not uſe any ceremonies with me.

Alcander. I do not ſtay you to dinner by reaſon of any good cheere I have. There is no remedy, you muſt a little make uſe of your patience for this time at your friend's humble requeſt.

Cloriman. If all thoſe who are enjoyned abſtinence were to performe their penance after this manner, it would be very pleaſing to them: it is an exceſſe of favour you are pleaſed at this time to conferre upon me, and I muſt begg pardon at your hands for my troubleſomeneſſe.

Alcander. There needs no pardon where there is no offence: and I tell you that you can not be troubleſome to your ſervants, and ſuch as love you as dearely as they do their owne lives. It were fitter for me to crave pardon at your hands for having invited you to ſuch meager entertainment, yet

yet it is with a hearty good will. I ſhould bluſh through ſhame were I not confident of your friendſhip. And am ſorry for nothing but that you take ſo much paines for ſuch a bad bargaine.

Cloriman. Sir, you have done me too much honour: in recompence whereof I ſhall ever make it appeare whereſoever I come, that if my power were equall to my deſire, I am he, who will freely and readily employ my ſelf and my friends any way wherein I or they might do you any ſervice.

To ſit down at Table.

Alcander. THere Sir, I beſeech you take your place.

Cloriman. After you Sir, if you pleaſe.

Alcander. No Sir, let me intreate you once again.

Cloriman. I will not indeed Sir, unleſſe you pleaſe to ſhew me the way.

Alcander. Well Sir, it ſhall be done in obedience to your commands, ſeeing you are pleaſed to impoſe it upon me.

Cloriman. It is but fitting; Sir here is a great deale more meat then needed to have bin; and all manner of exceſſe is forbidden.

Alcander. Sir, feare not; what is left will not be caſt away, there are people enow in the houſe to conſume it. Therefore take no care, and uſe no ceremonies in a houſe wherein you may command as freely as in your owne. But let us drinke, the wine ſtands and palls.

Cloriman. I thanke you Sir, and with your leave I will make bold to pledge, and drinke to you againe.

Alcander. I thank you, Sir, with all my heart, and after

after this I will drink the King's-health, hoping you will do the like.

Cloriman. Moſt willingly Sir, God bleſſe him and us alſo.

Alcander. Sir, I beſeech God to bleſſe your voyage, and haſten your returne of his Divine goodneſſe, that we may ſhortly meet againe in good health and be merry. And ſo I meane to drinke to you.

Cloriman. Come Sir, I will pledge you at the ſame word and weapon. Here is to your health.

Other ceremonies uſed before they ſit downe at table, and waſh their hands.

Alcander. TO the *Gueſts.* Come Sirs, if you pleaſe let us waſh.

Gueſts. After you Sir, if you pleaſe.

Alcander. Let us have no ceremonies I pray you, for I abhorre them; I pray waſh.

Gueſts. Sir they are no ceremonies, where duty is to be obſerved. You ſhall waſh firſt if you pleaſe.

Alcander. Come come Sirs, ſince you will have it ſo; we will waſh all together.

Gueſts. Though it ought not to be ſo, yet ſeeing it is your will, it ſhall be ſo.

Alcander. Come my Maſters, will you take your places.

Gueſts. Yes Sir, when you have taken yours, and that being your right and due in Juſtice ought not to be argued by ceremonies.

Alcander. Well Gentlemen, to give you content I will ſit downe here.

Gueſts. Sir, I pray ſit up higher, for that is your due place.

Alcander. Maſter *Modian*, I pray ſit downe that place is reſerved for you. *Gueſt.*

Guests. I blush Sir, seeing you do me so much Honour.

Alc. Contrariwise Sir, I doe not yeeld you so much as you deserve; one cannot honour such a one as you are too much.

Guests. Sir, I imagine you jeer me when you use such termes to me: for you know there needs no Complements amongst such old acquaintance as we are.

Alc. I tell you once againe, one cannot do you too much honour.

Guests. Sir, by your leave it is point blanck otherwise; for you cannot do so little, but that you do too much.

Alc. Come Sirs, what do we here? let us fall to, I will carve for you,

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To entertaine a friend at Table.

Alcander. SIR, I have invited you to patience for your ill entertainment.

Clorimon. Alas Sir, I cannot be ill, being in your companie; contrariwise I am intreated a thousand times better then I deserve.

Alc. I am sorry I knew no sooner of your comming I would have made you a little better provision for you, whereas now here is nothing but our ordinarie provision: for we have been surprized on a suddain: But there is no remedie, I would pray you to accept of what there is with as good a will, as if there had been more and better Cheer.

Clo. The good will and the effect are plainlie perceived, but what would you desire more? As for my part, I could not desire better.

Alc. Come Sir, let us be of good Cheer, though there be not wherewithall. *Clor.*

Clor. I know not why you say so, for I never saw more store of meat, nor better dressed, and what would you desire more. For my part I need no instigation nor urging; I can go fast enough without a spurre.

Alc. Here is nothing but ordinarie food, and God hath caused necessarie viands, to be easie to be had; and those which are hard to be gotten are not necessarie. Shall I carve you a legge of this Capon? but let us drink first.

The Master of the House his excuse to his Guests, after Dinner.

Alc. SIRS, I desire pardon of you for having invited you to such poor entertainment. Verily, I should blush at it had I not so much confidence, in your facilitie and love, which I hope will excuse my fault, imputing it to the great content I receive in the enjoying of your good companies.

Guests. Sir, you prevent us in that which was our dutie, for we should first have thanked you for your kind entertainment and good Cheere. But our hearts shall be pledges for our tongues, and ineffects testifie unto you our good wills to serve you in any occasion as shall present it selfe.

Alc. Sirs, Recreation is verie good after meales, shall we now then go walk a turne into the Garden.

Guests. The companie approves of any thing that is to your liking, we only fear we shall be troublesome to you.

Alc. That can no way trouble me, for I have no urgent occasions to call me away, besides I cannot receive any distaste in a companie that is so pleasing

singand delightfull unto me. Walke on then Gentlemen, for I never shew my guests the way out of my house, though I willinglie lead them in.

Guests. Sir, in obedience to you we will do it, since you will have it so.

Alc. Well Gentlemen, how like you this Garden is it not full of Recreations?

Guests. It is large enough, and well planted, it wants nothing but water, to water it.

Alc. There is some above it which we can bring down when we please, and when there is need of it it comes out of the next Rock above here.

Guests. That is a great convenience, which I heeded not: but is that water also good to drink?

Alc. Most excellent and good, for it is cool in Summer, and warm in Winter, and very light in weight, in comparison of many waters we have in this Countrie.

Guests. It is such water as Naturalists do highlie commend, when they say, Light water, and heavie Wheat are best.

Alc. The Ascent up to the spring I must confess is somewhat steep and slipperie, but we cannot have all manner of conveniences everie where.

To take leave of friends when one goeth away from a place.

Alexander. SIR, this is the Hour that calls me away; wherefore with permission I must take my leave of you.

Cloriman. Sir, I humbly thank you and must desire this one thing at your hands, which is to forget the ill entertainment which you have had in this house.

Alc. You shall pardon me for that, Sir, which I can

can never condescend unto, seeing you have done me more honour by an hundred parts than ever I could merit or deserve at your hands.

Clor. It is I that should thank you for the pains you have taken to come and see me, but I hope I shall in short time have an opportunitie to requite it.

Alc. Sir, whensoever you shall please to honour me with your visits, you shall much oblige me, and I shall endeavour to entertaine you, not as you deserve, but as well as my poor power will give me leave.

Clo. Well Sir, farewell, I humbly take my leave of you.

Alc. And I of you, without farewell, for I firmely purpose to come and see you one of these Mornings, when you shall least think on it.

Clor. Do if you dare, I assure my self it will not be so soon as I shall desire it, but I doubt you will not grace me so much.

Alc. Sir, stirre no further, I beseech you.

Clor. By your favour I will not leave you yet.

Alc. Sir, you are too full of ceremonies.

Clor. Well, I beg of you that you would be pleased to go no further.

Alc. Well then Sir, since you will have it so, I humbly kisse your hands and remaine your most humble servant.

Clor. Footman my friend, I pray remember my humble commends to your Mistresse.

Alc. Sir, I wil do it my self, there needs not be two folkes employed therein.

Clor. It will be too much trouble for you.

Alc. It is the least service I owe, and that I can desire to render you.

Clor.

Clor. Sir, You oblige me overmuch, in recompence whereof I pray make uſe of me in any thing wherein you ſhall find me capable of ſerving you.

Alc. I am yours Sir, and ſo I will take my leave of you, without any Adieu, for I hope I ſhall, God willing, ſee you againe very ſhortly.

To take leave of any that is going a voyage, or is returning home into his own Country.

Alcander. SIR, the urgencie of my affairs forceth me to go away from hence, I cannot chuſe but part from you with great regreat, your benefits having ſo much obliged me that I ſhall ever remaine bound to ſerve you and all yours any way, as you or they ſhall have occaſion to uſe me. I know I have often importuned you, and am not as yet able to give you any ſatisfaction, but onlie in offering all that I am to be at your diſpoſall, proteſting unto you that I am wholly yours, and ſhall be while I live. Receive then this mine humble acknowledgement, and do me yet this favour to honour me with your commands.

Clor. Sir, You grieve me and make me ſad with the miſſe I ſhall have of your company, yet ſince there is a neceſſitie in it, and that I muſt this day ſuffer ſuch a loſſe, I ſhall pray to God that your departure from us may be as profitable to you, as I can wiſh it, and that to comfort us in your abſence, we may have this ſatisfaction within our ſelves, that you may have more content where you are being abſent from us, then you ſhould have if you were here with us with ſome diſcontent, for whileſt you were here we were never able to do anie condigne ſervice, ſuch as was due to your merits and high deſerts.

Alc.

Alcander. I have receaved nothing but content, while I have bin here with you, and a thousand favours more then I deserved, and from all your friends likewise, for which I humbly thanke you, And to make short of it, Sir, will it please you command me any thing?

Cloriman. What Sir? are you ready to depart presently?

Alcander. You see Sir, I have nothing now to do more then to receive your commands.

Cloriman. It would be a great content to me, if you would daigne to honour me with yours.

Alcander. I thank you with all my heart, I am here having no more to do but to pay the homage which is due to your merits.

Cloriman. Sir, you astonish and amaze me with the honour you do me.

Alcan. Sir, it is but my duty, in the very performance whereof great honour redounds unto me.

Cloriman. I humbly thank you Sir, for the paines you have taken. In recompence whereof if I can do you any service, I shall be proud of it.

Alcander. It is no paines, Sir, I could do no lesse then come and take my leave of you, and give you thankes for all your courtesies, being now just upon departure.

Cloriman. Sir I am much obliged to you for it, but I hope I must not now give you a last adieu hoping that one day we may be so fortunate as to enjoy your good company againe.

Alcander. That may be, if God please to whose safe protection I leave you.

Cloriman. Sir, you shall go no further.

Alcander. I pray let me at least bring you as farre as the corner.

Cloriman

Clariman. Sir, ſtay here I pray you. But I had almoſt forgotten, I pray Sir give me liberty to take my leave of the Lady your wife.

His farewell to My Lady.

Clariman. MADAM, your preſence, and rare vertues might have retained me here in this country a longer time, did not the vrgency of mine affaires call me away and force me to a ſorrowfull ſeparation againſt my will and deſire. Yet abſence ſhall not hinder me from honouring you ſo long as I live: with this proteſtation *Madam*, that whereſoever I am there ſhall you be ſure to have of me a moſt affectionate, and ſincere ſervant.

Clarinda, Sir, I promiſe you, your ſodaine departure doth much amaze and grieve me, and mine eies ſhould weep without intermiſſion, were it not that the hope I have to ſee you againe ſhortly, affoords me ſome comfort.

Clariman. Madam, my converſation could not chuſe but be an annoiance to you; and therefore it is impoſſible my departure ſhould anie way grieve you.

Clarinda. Sir, your entertainments have bin ſo pleaſing, and your diſcourſes ſo modeſt, that I cannot chuſe but regret to be deprived of them.

Clariman. Yea, Madam, your diſcourſes are they which inſenſibly attract the hearers ſouls. And indeed what but wonders can come forth of a veſſel ſo full ſtufft with vertues? I ſhall not chuſe but take it wondrous ill. Yet I muſt of neceſſitie take my leave of you, and commit you unto God's protection. Adieu *Madam*, Adieu, I recomend my ſelf to your good prayers.

Clarinda. Adieu Sir, and the Lord guard you, and prosper your voyage, that we may have the happinesse to see you shortly againe joyfull and in good health.

To question who shall go out first at a passage.

Alcander. SIR, my businesse is dispatched, nothing remaines now but to take my leave of you and kisse your hands: Farewel, Sir.

Clariman. I told you alreadie I would not leave you here, come then let us go if you please.

Alcander. You shall go first Sir then, as it is fitting.

Clariman. God forbid I should commit such an error, I lead no man the way out of my house.

Alcander. Come then, let us go in God's name without so manie ceremonies; I had rather be uncivill then troublesome.

Clariman. It is I Sir, who ought to be your most humble Servant.

Alcander. Sir, though my bodie be absent, my Mind and soule shall ever remaine with you, which I desire you to believe as being my faithful promise, and so I take my leave of you and bid you farewell.

Clariman. Adieu Sir, the Lord guide you. And I pray remember us when you do not see us.

To excuse ones self, and crave pardon for some offence committed.

Alcander. SIR, I am exceeding sorrowfull for having done you this offence: and aske you as manie pardons as I endure griefs for my guilt. I acknowledge by this my humble confession, that

that I have exceedinglie forgotten my ſelfe, and admire how this ſhould come to paſſe, it being utterlie againſt my deſigne and intention, which hath alwaies bin bent wholly to obey you. But this hath happened I know not how; and I aſſure you, I heartilie repent me of it, and am here readie to give you anie ſatisfaction you ſhall pleaſe to require of me.

Clor. But an excuſe is not ſufficient in ſo groſſe an offence, and you are taken notice of as a man quite different from that you were taken to be. Beware another time of ſuch follies, leſt you might be ſuſpected for diſloyaltie, and mis-knowledge of thoſe who have been ſuch loving friends unto you, as I have bin.

Alc. Sir, eſtrange not your ſelf from me for all this I beſeech you, for fear you ſhould thereby offend your owne reputation and magnanimitie: and beſides provoke the Lord againſt you, who willeth us to be as free in forgiving offences committed againſt us, as he is in pardoning our dailie treſpaſſes.

Clor. That being your plea, I am willing to forget what is paſt, conditionallie, you relapſe not into the like error, which would then be beyond all excuſe and pardon.

Alc. I preſumed your goodneſſe would afford me ſo much clemencie, and I promiſe you I will hence forth ſet ſuch a watch upon my future actions, that you ſhall have no further cauſe to complaine of me.

Clor. You ſhall be alwaies moſt welcome to me ſo long as you carrie your ſelf in this manner, which I pray you remember, and deſire you to viſit me oftner then you have latelie done.

Alc. Sir, the error which I committed, hath been the cause of my so long absence, daring not come into your presence during your wrath. But I hope to make amends for all, by renewing my life and conversation, which I desire, and firmelie resolve to doe.

Clor. God grant it, and so long as you shall goe that way to worke assure your selfe I will never forsake you. The Lord guide you with his holie spirit. Farewell, and remember to be wise.

Alc. Sir, the Lord accumulate happinesse upon you, and returne all your goodnesse shewen to mewards into your own bosome, it not lying in my power to requite it: Yet shall my heart be alwaies mindfull of the good you have done me. And so I presume humbly to take my leave of you, desiring still to be retained in your favour.

Complements upon meeting.

Clor. SIR, I have caused you to stay too long, but I crave your pardon but indeed I could come no sooner.

Alc. Sir, There is no time past, I drank a Cup of Wine this Morning to drive away Melancholie. And now you are come, you are heartilie welcome and I pray excuse my rashnesse in inviting you to such a poor dinner, and causing you to forsake a better at home, but I presume your love will excuse mine error. And amongst friends the abundance of food is not so much regarded as the good will, and familiar conversation one with another, I am of that opinion.

Clor. Sir, Your worth, and our mutuall friendship have so possessed me, that I am never better then when I enjoy your companie, neither can any

any thing be more acceptable to me then a frequent conversation with you, as you may perceive by my bold visitation without expecting to be twice invited.

Alc. Instead of such a pettie invitation, would God I could find some more important occasion, wherein I might in effect shew you how much I desire to serve you.

Clor. Sir, I never doubted of your good will towards me, which I heartilie thank you for, assuring you mine entire affection shall never be wanting in anie thing wherein my service may be any way usefull to you.

Alc. Sir, Let us cease these discourses, I cannot do so much as your merit deserves; you have obliged me extreamelie, in doing me so much honour as to take the paines to come to my poor habitation, to let me enjoy your presence.

Clor. Sir, me thinkes of a good Arithmetician as you are, you do not reckon right: excuse me I pray if I speak after this manner for it is I to whom the honour redounds, and I would willinglie enjoy it longer, if some urgent affaires did not call me away.

Alc. Sir, Because I cannot accompany you any further, by reason that these Gentlemen stay for me; I desire to have me excused, and give my man leave to waite upon you home. Ho, *Flower*, do you hear? goe attend this Gentleman to his house and leave him not till he comes thither; and forget not to present my best respects to the good Gentlewoman his Wife, and give her the good night from me.

In commendation of a good Horse.

Alexander. SIR, You have a verie handsome Horse.

Clor. Excuse me Sir, it is but a poore ill favoured Jade.

Alc. Sir, You shall pardon me, I look upon it as a verie handsome Horse.

Clo. Sir, to speak the truth, I bought him for a good Horse, and indeed he hath a reasonable handsome head, and carrieth it well; his feet are good, he hath a full eye, is of a good haire, his Maine lyeth well, and hath a verie full taile, he is well breathed, and will hold out a good race, and as he is, he is yours if you please.

Alc. Sir, You over-burthen me with courtesies, I never deserved so much at your hands; but am wholly yours. Yet at a time of need I may, I hope, make bold to borrow him of you, so it might not be troublesome to you.

Clo. You know Sir, a friend is a second selfe, and such as are so, are in dutie mutuallie obliged to help one another.

You may trie me when you please Sir, you shall not find me variable in my words, nor contrarie in my promises.

Alc. I ever thought otherwise of you Sir, and shall be readie to performe the like towards you. I dare sweare, there lives not a man that hath so much power over me as your selfe.

Clor. I humblie thank you and assure your selfe I shall make bold to come and visit you oftner then I did before.

Alc. You shall oblige me so much the more Sir, and if you do so indeed you shall give me cause reallie to believe you are my friend indeed.

Clor.

Clorinda. Sir I will not faile, in the mean time some occasions calling me away I make bold to take my leave of you; Farewell Sir, I am wholly yours.

Discourse to passe away the time.

Alcander. Well Sir, now we have dined, how shall we spend our time?

Clorimon. Sir I agree to any good Motion, even as your self shall think best.

Alcander. Shall we play a Set at tennis, or with a balloon?

Clorimon. If you please we will do either. Or shall we go fetch a walke while the weather is faire, to revive our appetite.

Alcander. It pleaseth me extreamlie, let us go take the aire of the fields. Put on your cloake. But what think you of sending for Mr *Gromont*? you know he is a joviall companion, and full of glee: if he be at leisure he will not faile us, if he know we two are together. *Flower*, go you to Mr *Gromont's* lodging and tell him we remember our loves unto him, and that we are going out with our dogs to find some game. But stay not, for we expect you here.

Flower. I go with all speed. Ho? footman, where is your master?

Foot. He is above, what would you have with him? he has but new dined.

Flower. My master hath sent me to speake with him about some businesse which I must impart to none but himself.

Foot. My master is busie, have a little patience, you came but now; Here be others that were here before you.

Flower. I believe it, but they have dined, so have not I.

Foot. Much good may it do them, a grudged dinner never breaks the bellie.

Flower. I do not grudge them, onely I could wish I had done the like, for my bellie is as hollow as a lanthorne: I have fasted too long, and me thinkes it is now high time for me to go to dinner as well as other men.

Foot. If you have such a sharp appetite, have but a little patience, and you shall dine at leisure. My master doth not use to send his friend's servants away discontented.

Flower. Friend, I beleeve you but I pray deliver him this letter, that I may have mine answer, for I am in haste my Master stayes for me.

Foot. I will go presently Sir, here is a letter for you, and the bearer desires you to dispatch him, he stayes for an answer, and is in haste.

Alcan. Make him drinke, and tell him he needs not stay for an answer, I will bring it my self.

Concerning a Gentleman's exercise

Alcander. SIR, I pray tell me what exercise you use in this countrie, and I will tell you mine.

Clorimon. I use exercise enough and too much. For from eight a clock in the morning I ride till ten, and at one in the afternoon I go to the fencing schoole till three: but I pray how do you bestow your time?

Alcander. Sir I learne to dance, and play on the virginalls, and study the French tongue.

Clorimon. Sir I believe your employment is farre more pleasant then mine, but not so necessary nor usefull, seeing it serves but for a private content,

but

but mine upon occasion may serve for the publick as well as the particular good.

Alcander. You say well Sir, for peaceable men do not desire warr.

Cloriman. Neither do I desire warre but it is good to know how to use defensive armes, against offensive.

Alcander. That cannot be denied Sir. Yet it is not lawfull for all manner of persons to manage armes. And beside, it is better sometime to endure with patience, then to be too ready to take revenge.

Cloriman. You say very well. But where can you find men now a dayes that will do so? for the maxime is much out of date which adviseth a man to turne the right cheeke when he hath received a blow on the left.

Alcander. I believe indeed you could hardly do it, you are too hasty. Yet it is an advice given us in holy writt. And I would have you to know that we have frequent, and very recent examples in that kinde.

Cloriman. We ought not so much to stand upon examples as upon God's command.

Alcander. Alas Sir, there are but few in these dayes that looke after that, and were you in some place, and spake in this manner, you would be told you prated like a Priest.

Cloriman. That is true, yet armes should have their bounds prescribed as wel as all things else. The Magistrates have them committed into their hands, by God and the King, Private men having permission to weare them, ought not to be abusive with them. So as long as *I* do not abuse them, you ought not to reprove me for it.

Alcander. Neither have I any such intent, for I know

know your disposition is not to annoy anie man: But what we have said is but to passe away the time.

A discourse concerning profiting in the French Tongue.

Alcander. SIR, for the short time you have bin in this country, you have made an exceeding good profit in the French tongue, in respect of many others who have spent a great deal more time, and have not learned halfe so much.

Cloriman. You must pardon me Sir, I would it had cost me a good peece of money, I knew but halfe so much as you, but I beleeve you speake it merrily.

Alcander. You shall excuse me Sir, I never thought it. You are rather the man that speak your pleasure to make your self merrie, or of purpose to cogg with me, making me thinke my self to be what I am not as if I did not know my self and mine owne ignorance.

Cloriman. Sir, I Know not who hath bin your Tutor to instruct you, and to teach you the true pronunciation in so short a time for you have it very right, so that you may be taken for a Native French man rather then a stranger.

Alcan. I must needs confesse I had a very good Master, who was very assiduous in teaching me; but I was nothing so carefull to learne.

Cloriman. Sir, it is your great humilitie causeth you to say so. But I wish I had the language as perfect as you, and that I could answer the expectation of my friends, with the forwardnesse of mine endeavours.

Alcander. Yet Sir, have a care, least with your too much sedulity, and incumbency on your studies,

findies, you cauſe your ſelfe to fall into ſome dangerous ſickneſſe.

Clorimon. There is no fear of that Sir, but I believe you miſtake, and threaten me with a danger which hangs over your own head. For I am too great a friend to ſloath, but you who labour continually, had beſt look to your ſelfe.

To comfort a friend, for the deceaſe of ſome Kinſman.

Alcander. I Deſire not Sir, to aggravate your dolour, nor open the freſh bleeding wound of your heart, for that would be an act of inhumanity rather then a true friendly office. But my comming to you is but onely to aſſure you that I truly reſent the death of your Kinſman, and I vow unto you it hath as much afflicted me as if he had bin one of my neareſt allies, having alwaies bin deare and loving friends, as you cannot chuſe but know.

Clorimon. Affinity in blood cannot lye; He was the beſt friend I had, he never bore me any evill will, nor I him: and his viſits were cordialls to me when I was any way troubled in mind: Beſides many other favours I received from him.

Alcan. It muſt of neceſſity be a trouble to you I confeſſe but when we have done all we can, amidſt our griefe we have cauſe to laude the Lord for his dying a good Chriſtian, and well prepared for that laſt combat, in which the ſtouteſt hearts have much ado to ſtand firme.

Clorimon. It is true Sir: but in the mean time his poore widdow is left with a great charge of many children, and little meanes to bring them up.

Alcan. Sir what remedy? God will undertake a

particula

particular tuition of them, who never forgets those that are his, neither will you for your part forsake her, I am sure; I so well know your good nature.

Clorimon. Sir, I know I can expect nothing but annoy and charge by it; but it is not that which troubles me most: his absence, and my being destitute of his familiar conversation which was so pleasing to me, is my greatest torment.

Alcander. Sir I cannot deny but it is very difficult, yea almost impossible so soon to cancell sorrow, and so sodainly to drowne in oblivion the remembrance of such a losse: Yet at last we must resolve to say with godly Job; God gave, and God tooke away, his holy name be praised; and the sooner you can do it, the better; for all the teares in the world availe nothing against death.

Clorimon. Sir, it is an easie matter to administer comfort, when the grief is another's, but when we are to take it, it is of very hard digestion, especially in such cases.

Alcander. Why Sir? however it is better to dye but once, then to dye a hundred times by a lingring death, confined a long time to a bed, languishing in a long and painefull sickneſse; as we see that many do, who at last dye after they have suffered a thousand deaths.

Clorimon. Yet give me leave Sir, to tell you thus much, If it had pleased God to spare him but five or six yeares longer, he had built up a faire house, and might have advanced his children himself, whereas now they are in a manner left to the mercy of their friends, who must be burthened with them, and I feare those who are neereſt to them in consanguinity, will take the least care of them.

Alcan. Sir, In such accidents as these are there is

no

no other remedy but to say, as that great Patriarch *Abraham* said to his son *Isack*, God will provide: and Sir, you have sufficient wisedome to applie such consolation to your self as you shall judge to be needfull, and so I must desire to take leave of you to go about some affaires which neerely conterne me; Farewell Sir, then till our next meeting.

Clariman. Sir, I give you infinite thanks for the pains you have bin pleased to take, to give me this comfortable visit; will you not please to take part of a small collation before you go?

Alcan. I give you many hearty thanks Sir, but I need no collation now, having but lately dined. Be comforted in the Lord and he will soon dry up those teares which I see trickle downe your cheeks. It might be well excused in a woman or a child, but in such a man as you are, of your age learning and wisedome, I can by no meanes approve of it.

To comfort a Kinswoman after the death of her deceased father.

Alcander. COsen I beg as many pardons of you as I harbour regrets, for having so long failed in my duty, by comming no sooner to see you since this befell you.

Clarinda. Alas good Cosen, you needed not have taken so much paines.

Alcander. But cosen me thinkes you are mightily altered and extream melancholy, quite contrary to your ordinary custome and humour, tell me I pray, what is the newes?

Clarinda. Alas cosen, who could be otherwise in the case I am, having received such newes as I received last night late?

Alcander. Why, what newes was it, Cosen?

Clarinda.

Cla. Very ſad newes for me Coſen, my father is dead at *Paris*.

Alcan. How, my Uncle dead? Do you but jeſt or may I believe it.

Clar. Indeed Coſen it is too true, and this circumſtance touching his death is it that breaketh my heart, namelie he dyed ſo far from his friends, and that none of them were there to do him anie ſervice.

Alc. Alas Coſen, what dyed he of?

Clar. Of a violent burning fever which took him away in a verie ſhort time.

Alcan. What a poor thing is man when it pleaſeth God.

Clar. I ſweare to you Coſen that when I heard this dolefull newes I was ſo amazed at it, that I believe if one had ſtabb'd me in the boſome with a Ponyard, I think he could hardly have drawen any bloud neither ſhould I have felt any paine.

Alcan. Truly Coſen, I believe you, but what would we have; or what can we expect, we are all Mortall, and it is a way which everie one muſt go one after another, we muſt reſolve at laſt to ſubmit to God's Will who hath ſo appointed it, you know that all beginnings ſuppoſe an enſuing end. We begin to live, and conſequently we muſt alſo end, and die.

Cla. Coſen, when I call to remembrance that it was my Father: Nature hath ſuch a vehement motion of Reſentment, that I cannot chuſe but burſt out in teares, though I ſtrive never ſo much againſt it.

Alcan. I ſee Coſen that your ſoul is ſo over-burthened with griefe, that at this time it is not capable of Comfort. I will therefore take my leave of

of you. Desiring you to give your laments some truce and respite, and consider that the good Gentleman your father hath made acquisition of an everlasting blisse, going out of the Labyrinth of this life, which may verie well countervaile the losse which you endure of a Person which was so dear unto you.

Cla. Cosen, You have done me ten thousand times more honour then *I* deserve, and *I* remaine bound in requitall thereof to serve you in what lies in my power, to the uttermost bounds of my abilitie.

Alcan. It is I Cosen, that am your humble servant: so with a reiterated *Adieu*, I bid you farewell for this time.

Offers of service to a Mistresse, at the first meeting and interview.

Philemon. IT is great temeritie in me Madam, to offer my vowed service unto you. Considering how much your merits exceed mine unworthinesse even beyond humane expression. But as the whole world is forced to adore a Divinitie, and that even insensible things yeeld as it were a dumb and silent homage unto it, so I wanting Wings to raise me up to the sublimitie of your perfections will notwithstanding set up Altars to your beautie, and confesse my self a slave unto it.

Cor. Sir, if I knew not my self your words might perswade me to some kind of vanitie: and the titles of an imaginarie divinitie, which you vainelie attribute unto me, be so manie stepps to raise me up to heaven, but I know too well how little merit there is in me, and you courtiers desire to expresse

presse words rather then truths in your Complementall discourses.

Phil. Madam, Truth it self would come out of *Democritus* his pitt to accompanie my words, if the verie charmes and graces which glance in your eyes did not speak it sufficientlie: and I dare without flattering avouch, that nature in framing you hath gone beyond it self; and as there never was but one generall deluge, so in the whole universe there is but one only *Caristea*.

Car. Sir, Let me desire you to alter your discourse: exorbitant commendations offend me, as well as injuries, and I can with as little patience hear the one as the other.

Phil. Madam, it is the goodnesse of your Genius that makes you utter these words, but this contempt in you is a glorie, as shadows in a portraicture set forth the liveliest colours. Yet say what you will, you cannot hinder me from sacrificing at your feet the best of mine affections. I know I am unworthie yet the fervencie of my love will not suffer me anie longer to defer that offering, to which the Gods have obliged me from the verie instant of my birth.

Car. Sir, You might make choice of alters worthie of your sacrifices; it is not to me, who am the unworthiest of Maidens, that you ought to offer up your vowes, and I beseech you if you will againe do me so much honour as to let me see you, importune me no more with such language, otherwise you will banish me out of your company, which I both esteem and highly honour.

Phil. Pardon my temeritie, dear Ladie, occasioned by the zeale which transports me, I cannot see you, but I must give the heavens a thousand thanks for

for producing you in this age. One may dailie discover ſtarrs in the Azure Vaults of Heaven, but to find a beautie accompanied with ſo manie and ſuch rare vertues, is a thing but once, and that in you, granted by nature. And who can blame me for admiring ſuch a treaſure of wealth, and offering my ſervice unto you? One were inſenſible and ſhould have a Marble heart, that could be mute & behold thoſe flames which ſparkle in your eyes, and I ſhould think my ſelfe unworthie to behold the light of heaven, if I ſhould not adore you.

Car. I have alreadie told you how averſe I am from flatterie, and that thoſe rare qualities which you attribute unto me, being not reallie in me you plainlie mock me, ſpeaking after this manner; and unleſſe you change your diſcourſes, I ſhall imagine your deſignes to be otherwiſe then you make profeſſion of.

Phil. Madam, it is verie hard for me, to diſguiſe truth whilſt I am in your preſence: and to be forbidden to ſpeak of your Merits, perfections, and vertues would be a meanes to drive me into an extreame of wiſhing for your abſence, which would prove a moſt tragicall exile to me. As for my deſigne, I would humbly deſire you to believe it was never other but to offer you my moſt humble ſervice, and ſhould eſteeme I were happier then the Gods, if I durſt perſwade my ſelfe, that it might be acceptable.

Car. Sir, I infinitelie thank you for your good will, but you know that being under my Parents tutele, I muſt like of nothing but what is pleaſing to them, and therefore give me leave to tell you, that I can anſwer the offer of your love with no more but a Million of thanks, for glancing with

your affections upon one so void of merit as my self.

Phil. Madam, the honour of being in your favour is a thousand times dearer to me then mine own life, and all the content I have in the world is that I have had this opportunity to offer my vows unto you. I call the Gods to witnesse that this happie meeting continueth a hope in me of some better destinies, and having vowed unto you, that there is nothing I more desire of the gods; kissing you fair hands, I humblie take my leave for the present, begging pardon at your hands for having staied you thus long, hoping to have the happinesse to morrow to see you again.

Car. Sir, I am much obliged unto you for your courteous expressions and whensoever you please to come, your enterrainment shall be accompanied with a most Cordial welcome.

At the second meeting.

Phil. MADAM, I should imagine my selfe to have deserved a just punishment from the gods, if I had failed in the promise which I made unto you the last night.

Car. Sir, I give you a million of thanks, you are so accustomed to oblige everie one that converseth with you, that even those who do not deserve it, feel the effects of your courteous disposition.

Phil. You wrong me Lady, in putting your selfe amongst the number of such persons: for there lives not a creature under the heavens, to whom I am bound to render so much homage as to your selfe.

Carist. All these discourses are but meer accessories

ſories to your courteſie: you can ſpeak well, and you will be known to be fraught with eloquence; yet you Courtiers often times feigne, carrying Fire in your tongues, and Ice in your hearts.

Phil. This might well be ſpoken by a man that were not ſubject to paſſion; but if it were lawfull for me by a ſacrifice of my life to teſtifie with what fervencie I have alwaies deſired to ſerve you, your ſelfe would cleer me from ſuch an imputation, though I frequent the King's Court.

Cariſt. God forbid I ſhould ſeek to give you an offence, it is not mine intention: I ſpeak of a generalitie; and that which I ſay is confirmed by ſo many examples, that it is difficult indeed, to find a man whoſe tongue and heart walke hand in hand.

Phil. Madam, if I ſhould inſtance it in my ſelfe as a perfection, you might impute it to pride and arrogancie in me. But I call heaven to witneſſe that you have gotten ſo abſolute a command over mine affections, that I muſt confeſſe my ſelf to be your captive and ſlave; you have ſo impriſoned my libertie, that henceforward my life and death lye in your hands, and are totallie at your diſpoſall.

Car. I doe not deſerve to be a depoſitarie of ſo precious a pledge, Sir, and if it lay in my power I would enfranchize all captives; for I am of ſuch a diſpoſition, that I can no more indure to ſee anie evill ſuffered then to do it my ſelfe.

Phil. Alaſſe, Madam; how pleaſing is this Priſon to me though the paines I ſuffer therein are rigorous; yet my diſpleaſures, content me, I am ſo much your bondman that I do not deſire to be freed, I triumph being captivitated by your looks, and

me thinks it is a favour to be chained with ſuch ſweet and pleaſant chaines.

Car. Sir, I alwaies hated tyrants, and their very remembrance is odious to me; therefore you may imagine thoſe chaines and bonds whereof you ſpeak, to be but meer fantaſies: I will captivate no body, nor doe I aſpire to any ſuch trophies.

Phil. What rigour ſoever you uſe towards m you cannot hinder your victories, nor cauſe the deſtinies to lye: who will have all ſouls come and pay homage unto you by me. I will reiterate my vowes with this proteſtation, that Love never did engrave his characters ſo deep in any of his ſubject's hearts, as he hath in mine. I wiſh you ſo ſtrong a credulity, as that you may know how painefull your rigors and contempts are to me.

Car. If I thought I did you hurt, or that my preſence were noyſome to you, I would never ſhew my ſelfe in your company. But had rather loſe the chaſte content I receive by your converſation, then leave the leaſt ſuſpition in your mind, that I intended to uſe any rigor towards you.

Phil. Madam, all theſe thorns are Roſes to me, if I do but know you are pleaſed with the deſigne which hath conſtrained me to ſacrifice mine affections to you; hoping to ſee your father very ſhortly, and ſo I wiſh you a good night, deſiring you to believe that I intend to live and dye your moſt humble ſervant.

Complements upon the abſence of a friend.

Alcander. SIR, the cauſe of this my viſit is to let you underſtand that the abſence of our friend *Gelanor* hath ſo grieved my mind that I am not able to live anie longer, deprived of ſo ſweet a converſation. *Merindor.*

Merinder. I proteſt unto you Sir, that theſe two dayes which he hath bin abſent, I have ſighed continually: me thinks I find no body, when I do not ſee him; I ſenſibly languiſh, and the abſence of a man who is ſo deare to us, keeps me from finding content in any other company whereſoever I am.

Alcander. As for my part, hours are as tedious as whole yeares, and dayes are ages to me; ſo that if he be but three dayes longer abſent, I ſhall imagine my ſelf to be as old as *Neſtor*, who lived three hundred yeares.

Mer. And who can chuſe but grieve at his abſence, within whoſe ſecret boſome we were wont to disburthen all our thoughts, who was the firme knot of our friendſhip, the juncture of this admirable triangle on the ſide whereof, this immortall union is framed, which is to dure as long as the ſtarres and the heavens.

Alcander. Verily whither ſoever I go me thinkes I meet but an Idea and image of death, I have alwayes *Gelanor* preſent before mine eyes, and in the night me thinks I embrace him; my mind takes its flight after an object ſo beloved, that no powers remaine free within me, having loſt him, who onely gave them life.

Merin. For my part I have found within theſe two dayes, that abſence is an evill which admits no remedy nor comfort: and it is a thing to be admired, that the longer it laſts, the more I find my heart and mind inflamed with a certain deſire of ſeeing the perſon I love: it is an effect of the abſence of friends; they cannot live, but in one another's preſence; take them from thence, and take away their lives.

Alcander. The onely remedy we have for it, is writing to him, and receiving letters have him. Miſſives are certain pledges of love, and fires which renew the heart's affections, ſo we be aſſured that he is in health; and writing is delightfull becauſe it ſhewes us ſome marks and ſignes of the beloved perſon and the characters of that hand, which we have ſo often touched.

Merin. Sir I look to morrow for the poſt; *Gelanor* promiſed me, he would ſlipp no opportunity of writing to us. I pray, I may hear as good newes from him as I could wiſh. Howſoever my comfort is, that it is unlikely he will be long abſent in his voyage.

To

To comfort a woman in her husbands absence.

Philidor. MADAM, one may easily discerne in your countenance how grievously you take your husbands absence.

Clarinda. Truely Sir, I could never have believed, that the absence of one, who indeed is most deere unto me, could have brought me into such an extreamity: I dare say that these ten dayes I have not had a moment of rest.

Phil. It is an assured token of your good nature, Madam, and of the passionate love you bear to your husband, and I can tell you; heaven hath a particular interest in the preservation of two such excellent souls.

Clar. You are alwayes in your pleasant discourses, and I feed upon nothing but teares, they are the onely testimonies I can give of conjugal affection And questionlesse the separation is of great efficacy, seeing there is such a perfect love in the union of our hearts.

Phil. It is most true Madam, that he who would undertake to set forth some grosse Idea of the affliction you feel, should undertake as hard a peece of worke as the scaling of heaven with a ladder, or to rejoyne Icarus his wings to measure the Skie. I conceive, if your husband should be absent but a moneth longer he would find you were liker dead then alive at his returne. But you may assure your selfe he will be here very shortly. The thought of you onely will make him forget all the delight he takes in following the Kings court, to come and receive the loving entertainment you alwayes had for him.

Clar. Sir, I desire nothing more of God, then to see him shortly: I would willingly purchase this favour at the price of all I possesse in this world. I am in a perpetuall and continuall feare, you know what dangers and hazards are at Court; you may there see quarrells and divisions where the same day there was nothing but shewes of love: so that at the least stirring I heare of, new duells are so frequent, me thinks I heare my husband hath bin in some combat.

Phil. Madam he is too wise, he hath too many friends, and his valour hath made him so renouned, even in despight of envy, that every one will thinke himselfe happy in being esteemed his friend. For my part I dare engage my life whereseever he be, he will suddenly returne home. His regrets, and sighs at his departure were infallible arguments

that

that he could not be long abſent from your ſweet company.

Clar. Sir, I hope no leſſe of his love, but this aſſurance and contente will be imperfect, untill I ſee him, and can by word of mouth tell him that I deſire to live and dye at his feet, and in his preſence.

To accoſt a Lady, and enter into diſcourſe with her.

I Believe nature brought you forth to be a ſcourge to Lovers, for ſhe hath bin ſo prodigall of her favours towards you that it renders you as admirable as you are amiable.

Or, I wonder at ſo many perfections as you are endowed with, for I do not beleeve the world affoords one more accompliſhed.

Or, I find my ſelf happy in being honoured with your preſence, for my deſires aſpired onely to this favour.

Or, I pray let it not ſeem ſtrange unto you that I make bold to come to entertaine you.

Or, The deſire I have to teſtifie the fidelity of my ſervice, cauſeth me to aſpire to the happineſſe of enjoying your ſweet company.

Or, Your preſence is ſo deere unto me, your converſation ſo honeſt, your humour ſo pleaſing, that I could deſire to be with you perpetually.

[Thus you may ſee how to ſpeake to her: but here you muſt note, that if it be a Lady to whom you had never ſpoken before, and with whom you are fallen paſſionately in love, and towards whom you were reſolved to continue your love, you ſhould proceed in this manner.]

Pardon my raſhneſſe, if I preſume ſo farre as to offer my ſervice unto you: your beauty, hath ſo farre prevailed over me, that I have long deſired to attain to the honour of ſpeaking to you.

Or, Though I have not bin ſo happy as to be known to you by any ſervice, yet the zeale I beare to your obedience, hath obliged me to come and ſalute you.

Or, I beleeve you will not take my boldneſſe in evill part, for preſuming to come and ſee you, for it is with a full intent to ſerve you.

Or, Your merits have ſo much power over me that they oblige me to offer up my heart wholly to you.

Or, If you accuſe me of temerity, you muſt lay your owne beauty in fault with which I am ſo taken, that my heart is raviſhed from me, and wholly ſubjected to you.

You

[You may make use of such language and pursuing your intents reflect alwayes upon your constancy : shewing by your discourses that you are truely in love, and so discreet and faithful that none can be comparable to you.]

To entertaine a Lady amongst company.

LEt us leave these Gentlemen to court their Ladies, and we will take our quarters a pare on the end we will not be any thing behind hand with them.

Or, I am happier then those Gentlemen, who have not each one Lady to court, I have two (or more)

Or, One can impute no defect unto us, for our number is perfect (being three)

Or, I can assure you, I am very glad I am honoured with your good company, and esteeme it as a great happinesse.

Or. I could not have made a better choice then you Ladies, if I may have the honour to entertaine you till the company breakes up.

Or. I would willingly have a second, for I feele my selfe too weake alone, against you all.

Or. I had need to have. Tullie's eloquence to entertaine you according to your merits.

FINIS.